

Jesuit-Krauss-McCormick Library

BV600 .P222

Paradise, Frank Ilsley

MAIN

Church and the individual



3 9967 00208 8701

ACCESSION NUMBER

SHELF NUMBER

48709. BY600

P222

The Virginia Library

McCormick

Theological Seminary

of the

Presbyterian Church, Chicago

826 Belden Avenue


From

C. S. Holt

Received

Oct. 1920.

**THE CHURCH AND THE
INDIVIDUAL**



Digitized by the Internet Archive
in 2024

THE CHURCH AND THE INDIVIDUAL

BY

FRANK ILSLEY PARADISE

RECTOR OF GRACE CHURCH
MEDFORD, MASSACHUSETTS



NEW YORK
MOFFAT, YARD AND COMPANY

1910

COPYRIGHT, 1910, BY
MOFFAT, YARD AND COMPANY
NEW YORK

All Rights Reserved

Published September, 1910

YARRELL AND COMPANY
NEW YORK
PUBLISHED BY YARRELL AND COMPANY

THE QUINN & BODEN CO. PRESS
RAHWAY, N. J.

600.
P222

MEAE FILIAE CARISSIMAE
DOROTHEA CHESTER PARADISE

PREFACE

THE opening of the twentieth century found Democracy a sacred theory of government, enshrined in familiar shibboleths and inoperative among great masses of the people. Within a decade this theory has been put to unexpected tests through the awakened self-consciousness of a huge army of industrial workers, and the entrance of a highly organized proletariat into the affairs of nations.

This body, with its cohesion, its unity of purpose and feeling, its definite and revolutionary programme, has already become an important factor in political life. It is rapidly assuming a commanding influence.

The rise of the so-called " masses " is coincident with the popularization of the scientific spirit and the breaking down of many restraints of tradition and authority. The new individual is a peculiarly independent and self-confident person. It is apparent to all men that the vital problem of the coming years is his relation to the changing social

order and to the new scientific knowledge. The importance of law and the value of organization are deeply rooted in Anglo-Saxon soil, but at this moment Industrial Democracy is putting the emphasis upon individual right and privilege. No one doubts that the attainment of the largest freedom of opportunity and the fullest development of happiness among all classes is the true aim of society and government. But the question of the use to which liberty and power and leisure are to be put is really the greatest concern of our social institutions.

This book is an interpretation of the Church as a social institution set into a new order of things. It is a positive declaration of the place of organized religion as a structural part of civilization. It holds that although the Church was originally adjusted to another form of society and government, it is not fixed by conditions to any moment of history either in its formularies or polity. Rather the Church is, ideally, the organism in which all human interests are synthesized and by which they are spiritually interpreted.

The function of religion is to deal primarily with individuals, but the salvation of individuals in the Christian faith is a social process. The New Jerusalem of the seer's

vision was a dazzling city and the nations brought their honors into it.

The Church, which is the body of Christ, seeks the salvation of all men; but it is learning through painful experiences that all men cannot be saved under false and cruel economic conditions. So far, therefore, as the Church enters actively into social reforms, its aim is always the eternal welfare of the individual members of society. The battling against wrong, the struggles against usurpation, the framing of laws are instruments in the larger purposes of religious faith.

In its detachment from partisan interest or control; in its witness to an ideal Absolute; in its insistence upon social righteousness, and its message of the spiritual unity of the human family, the Church has its supreme opportunity of service and leadership in a democratic age.

The passion for reforming society has played a large part in religious history, and the blandishment of legislation has ever bewitched the minds of religious statesmen. The Church which is to find an adjustment to a democratic age and to the authority of scientific knowledge will be forced to learn the futility of legal action. Its anathemas fall upon unheeding ears, and it can no more con-

trol the upswelling tide of democracy than it can legislate for equal suffrage or dictate the conditions of divorce.

Its realm of influence is in the higher world of moral purpose and emotion. It can become the servant of the poor and, emulating the Stoics of the dying pagan world, direct, inspire, and restrain the masters of the people's fate. It can teach women the dignity and responsibility of citizenship, and by example as well as by precept instruct the rich that marriage is something more than a social or commercial bond.

To the Church is committed the fine and delicate task of giving to all human activities and relationships a high spiritual import. Its mission, therefore, is not to create a selected society, but to glorify human life.

Organization is its outward, visible body, but its immortal spirit will more and more make that body the submissive servant of its enlightened will.

There is a point on the southern coast of Italy where the traveler, at a turn in the road, sees far above him, as though dominating sky and land and sea, the silhouette of a mighty cross uplifted from a mountain crest. Below him lie the plains and valleys of the most

romantic land in the western world. That naked cross is the symbol of the Christian Church, for it floods the mind of the beholder with recollections of a divine love which found its only complete and joyful expression in personal sacrifice. It may be that some day a heedless world will grow attentive before that perfect symbol of human destiny, and hear, as from a cloud, the voice of Him who is called Master, saying, "And I, if I be lifted up, will draw all men unto Me."

F. I. PARADISE.

CONTENTS

CHAPTER	PAGE
I. THE INDIVIDUAL IN THE NEW RELIGIOUS ORDER	9
II. A DEFINITION OF THE CHURCH . . .	59
III. THE QUESTION OF THE CREEDS: DIVISION OR UNITY?	88
IV. THE MORAL CRISIS WITHIN THE CHURCH	131
V. THE CHURCH AND ECONOMICS . . .	157
VI. A DEMOCRATIZED CHURCH	201
VII. THE HIGHER LOYALTY	252



CHAPTER I

THE INDIVIDUAL IN THE NEW RELIGIOUS ORDER

AMONG the fascinating conjectures of this transitional era is that of the place and nature of the Christian Church in the social life of the twentieth century. It is evident that the character of the Church is even now passing through profound and far-reaching changes in its struggle to find its adjustment to the conditions amid which we live. It is becoming conscious that the spirit of obedience to an authority based upon supernatural revelation or upon the traditions of a monarchical institution is strangely foreign to the dominating temper of scientific inquiry and democratic aspiration in our time. Through whatever social and intellectual changes the coming generation may pass, the Church, if it is to fulfill its high calling, will embody the ideals of the soul of a great people. Its place among the institutions of man's creating must be to uphold the spiritual values of life. It

511

is the society which in the midst of time thinks of eternity. It links the centuries and the races of men together by its witness to the undying virility of the soul's aspirations and hopes. Its voice is the moral thunder of Mount Sinai, and its prophetic eye sees in the far future the spiritual destiny of mankind. Already the signs of a coming age of faith are unmistakable, and the Baptist's cry of a Kingdom near at hand is sounding from many a hill-top. Even those who sit at the city gates may be conscious of a new spirit stirring among the people. The loosening of traditional ties, the revolt against the ancient order, the evident uncertainty and confusion and oftentimes distress of mind in men's attitude towards existing forms and institutions are signs of the deeper and more reflective mood which tests and weighs all things that it may prove what is good and acceptable.

There is something fine and stimulating in the spiritual atmosphere of our time. It is not sickly with sacrificial incense, but is fresh with the freshness of a new-born day. Religious faith seems to have escaped from the somber half-lights of ancient fanes and to have come into the open where men live and struggle and love and die. It is concerning

itself with life in the intimate way which once created liturgies and built cathedrals. It is imaginative and sympathetic, and while it seems to have lost somewhat of the passion for other-worldliness, it is uplifted with a splendid vision of the Kingdom of God among men. If the touching stories of the Gospel narratives are no longer the inspiration of art, the deeper message of religion to human souls is carried through a noble and ever increasing literature and through the widening channels of social service.

And yet this faith has entered into such new and unexpected phases of life that many minds are filled with perplexity. It has broken from its restraining walls and seems to be ranging far afield and to find strange houses in which to dwell. The pillars of the temple of faith seem to tremble. The old simple relationship of trust and confidence in traditional truth and order is broken. A spirit of expectancy fills the air, and the challenging bugles of a triumphant democracy are sounding at the very gates of the most sacred of our forms of organized life.

The world has vastly widened—not only the world of continents and seas—but the world of interchange in spiritual ideas and human sympathies. “Have the institutions

framed for smaller needs, power to open wide the doors of welcome and hospitality to the alien hordes? ” men ask. The spread of material prosperity and the wonderful revelations of the possibilities of physical science have left the soul of this age sensitive and unsatisfied. Again men ask: “ Have these institutions, created by other social and ethical demands, power to be inspired with the moral passion of to-day, unaffrighted and untainted by the forces of materialism? ” At any rate we know that in such times of questioning or revolt the deepest genius of the people is searching out the enduring foundations of their institutions. Into them it would throw the beauty and glory of its spiritual imagining. It would look to them, not to find a reflection of the sordidness or dullness or timidity of social and economic life, but to find the echo of the soul’s cry for a juster and kinder earth.

It may be that this outward framework of things gives back no assuring answer to the pleading voice of an awakening world. For the quality of faith is that of an uncalculating and unrestrained spirit. It draws upon the past, yet its eye is fixed upon the future. It beholds in sacred institutions the monuments of the achievements of other generations, the

symbols of the struggles and sacrifices of other days; yet it is impatient of bondage and is ever inspired by visions of a new heaven and a new earth. This creative spirit is our Christian heritage. The early builders of the Christian state were daring adventurers who left the familiar landmarks and set out to discover the continent of their dreams. Against the actual authority of civil and ecclesiastical powers they set forth the command of one who has been called the "Ineffectual Nazarene."

It is this audacity—this leap of the imagination from the sure foothold of the established order of things; this apparent contempt for worldly considerations and rewards—that marks the beginning of each new revival of faith. It is characteristic of this recreative genius that it yields to no authority and fears no punishment. Like the twin war gods of Rome its shining figure leads the cohorts of generous and daring souls in every struggle for liberty and truth. In the religious aspirations and moral enthusiasm of our own day may we not hear once more that note of eager and passionate longing for the fullness of life which neither counts the cost, nor reckons with difficulties, but sets out with knightly heart to win victories for Christ?

In a general way, and in our own generation, this out-reaching spirit of faith is expressed in the aims and hopes of a democratic society. And we are told over and over again that the marked effect of the ideals of democracy is to exalt the individual man. For the first time this man has been made aware of his unique value in the universe. He has become the modern over-lord. Quite unabashed he confronts the world about him and demands the credentials of all recognized authorities. He boldly asks: "What place have I in this established social order?"—the question which creates philosophies and inspires revolutions. The walls of the schoolroom in which he once learned the simple lessons of submission and obedience have been broken down, and he stands, undaunted and questioning, before the shifting panorama of human life. Christian democracy has changed the emphasis from the institution to the individual. The institution was made for man, it declares, not man for the institution.

And so because in our present mental vision man fills the eye; because he is the accepted measure of all things and his welfare the supreme interest of our time—because he breaks down ruthlessly and builds up fran-

tically—the problem of his relation to the social structure is forever fresh and vital.

We have come to know that the moral standard develops and changes from age to age under the pressure of social necessity, and that each generation must face the problem of adjusting its established and historic institutions to the newer spirit of aspiration which is born in the hearts of men. In our time Christianity and Democracy are at once the highest dream and the most practical expression of the soul of a great and dominant race. The spirit of the Christian faith and the aim of a democratized society glorify as a divinely given gift the right of individual liberty. The appeal of Jesus was distinctly an appeal to the one, detached listener. There is no sign given to us of an interest in the future social forms into which His doctrine might crystallize. But because His teaching uplifted as its central truth the direct relationship which bound the individual to God, it tended to obscure or eliminate the dividing lines between nations; and to separate the believer from the institutions of his people. In those first wonderful days of the Church's formative period, discipleship to Christ meant the repudiation of the cherished

traditions of pagan culture, detachment from all responsibilities of citizenship, refusal to serve in the armies of the Empire, and, most of all, a disbelief in the great mission of Rome. Could the Catholic Church have been foreseen its conception would have been a brilliant and daring leap of the imagination. For in the development of the Church was a clear recognition of the disintegrating influence of an individualistic religious faith and of that opposing law which brings things of a kind into association. Containing so dangerous a force to drive men out from the center of its organism, it was inevitable that the Church should develop a corresponding centralizing power, and that through the ages the conserving and organizing genius of the priesthood should be ever struggling with the individualizing and disintegrating influence of the prophetic spirit.

The victory of ecclesiasticism was complete; yet to the glory of conquest the Church surrendered its peculiar distinction, which separated it from all human institutions. Only after it has lost its faith in a world of spiritual enchantment—only after its rapturous love for Christ and His brethren had been choked by a passion for power; and only after it had adjusted itself to the genius of the

pagan world—was it able to begin that marvelous process of structure building which created a shelter within its walls for all the activities and interests of human life. Only then, by relieving man of the burden and responsibility of his destiny, did it end by robbing him of the divinest gift of the Christian faith—the liberty of his mind and soul in the worship of God.

Thus the long story of the Church is a dramatic picture of the unceasing conflict between the centripetal and centrifugal forces in the religious nature. Against the dominating and tyrannizing power of the centralized and unified institution has arisen again and again the champion of the mystic faith of Jesus, which in declaring the immediate personal relationship between the soul and God has proclaimed the right of every man to religious freedom.

To-day we rest on the spent wave of an epoch of peculiar emphasis upon the right of individual liberty. That strange and turbulent outbreak of the eighteenth century, which shattered forever the chains of feudalism in State and Church, and exhausted itself in a weak orgie of Neronic lust of blood and cruelty, was but the forerunner of the most splendid period of intellectual adventure

and expansion the world has ever known. We are still dazed by the brilliancy of the intellectual dawn into which we have awakened. We are confused by the rapid changes of life through which we are passing. Each day we rub our Aladdin lamp and a new and more wonderful world appears. Achievement presses hard upon the imagination. The miracle of yesterday is the familiar reality of to-day. The poetry of invention outleaps the poetic fancy of earlier dreamers. The audacity of enterprise no longer fears divine jealousy, for man has taken the gods into partnership. The boundaries between the natural and the supernatural have become confused, for the revelations of scientific knowledge outstrip the marvels of religious belief.

It is clear that the intense and vivid experiences through which our world is passing must have definitely changed the geography of social life. The familiar landmarks have gone. The sure and charted course can no longer be our guide. Man seems to be setting out on an adventurous journey to unknown lands. Dependence upon an established order or upon historic institutions can hardly be possible to one who has felt the winds of the new universe play about him and heard

the voices of the new age calling to his soul.

In the midst of this turbulent and shifting stream of life stands the sacred structure of our ancient faith. Its walls carry the scars of many battles, but its foundations are planted deep in the soil of civilizations which have passed away. As compared with the Church of the Middle Ages—strong in the strength of accepted authority and beautiful with the adornments of human service—it may seem to-day like the symbol of a forgotten faith. Stripped of its power of leadership, denied the support of schools and universities, weakened by the loss of patronage, attacked or ridiculed in literature and in drama, ignored in scientific and industrial centers, to many it appears a gaunt and lonely figure amid the teeming life of this twentieth century. Yet it may be that the hour of its opportunity is about to strike. It may be that within its hallowed walls is cherished the very treasure for which the emancipated and bewildered individual is ranging the wide world over. It may be that the next step of progress is to learn that the fullest personal freedom for the soul of man is to be found not in detachment from but in the fullest association with his kind.

NATURE AND THE INDIVIDUAL

At least we realize that out of this period of readjustment and confusion there is emerging into clearer and clearer light the figure of the individual man, detached from servile relations to social and religious institutions, and ennobled by a new understanding of the long history of his triumphant struggle for the attainment of higher forms of life.

This is the romance of the universe. The story is of bloody conflict, of frightful suffering, of unrelenting cruelty—a great field of carnage through which man has hewn and forced his way, taking on new powers and dignities in combat, beating down and overwhelming the innumerable foes which beset his upward path, breaking the shackles of dark faiths, turning the light of intelligence and knowledge into the darkness of his soul, raising himself from the groveling attitude of a beaten hound before his despot gods of wood and stone, and grasping in his hands the sacred fire which makes the tyrant forces of other days the present servants of his will and the ministers of his pleasure.

There is no such story in all drama as this spiritual epic of mankind. In it we witness the elemental impulse for daring, suffering,

venturing—of triumphant heroism. Here is seen the disengagement of the individual part from the dominating whole and the individual's growth in conscious power and worth. Here we follow the story of the great hero's rise to mastery, and behold the lusts of the flesh made captive to the purer sentiments and desires of the heart. Here are revealed the dignity and the glory of human life. The old notion of a haphazard creation and a mistaken God—and all its brood of fearful superstitions—is vanishing like a dark and gruesome hallucination before the deepening faith in the certainty and inviolability of nature's laws. There is much we cannot know—much which perplexes and saddens the heart of the believer—but it remains true that the reverent mind which traces the ascent of man through the myriad steps of an unerring process of development; or which watches the sweeping planets on a winter night with an understanding of nature's security and poise, is sure to find the secret counsels of God as it moves through larger and larger rooms in the palace of experience. Yet he whose ear is attuned to it hears amid all the voices of nature, the persistent note of sorrow and affright which tells of cruelty and tyranny to the individual in the very structure of the

natural order. And as for man, the enlargement and freedom of soul, which is nature's best gift, has no answer to the everlasting question "What am I and whither do I tend?"—nor any confirmation of his conviction of his supreme importance in the universe. Not for the solace of the individual sufferer apart from his order, not for the assurance of the individual questioner alone in his wisdom, are the teachings of nature. There, the story of battle and death, of ruthless sacrifice, of infinite waste, of the march of law and of wanton indifference to individual destiny is no message of gladness to solitary hearts, no revelation of light to darkened souls.

THE INDIVIDUAL IN SOCIETY

Again it is true that in the formations and readjustments of social institutions the stature of the individual man has steadily enlarged. Looking back over the long road he has traveled, our eye is caught by the inspiring fact that he has more and more laid hold of those things which are vital and significant in human life. Not alone for land or office or power has he striven, but for freedom, for opportunity, for the structural

rights of a human soul. And so more and more have vested institutions been compelled to yield up their treasure and their privilege to his spiritual need.

It is this man whom we behold to-day, strong in the accumulated strength of untold generations of toilers; free with the liberty which has been bought for mankind by countless battles against the tyrannies of established orders; secure in his life through the protection of institutions which have been built up with infinite labor and pain. To such a man, enjoying the maximum of privilege and the minimum of restraint, it would seem as if a boundless opportunity for achievement and happiness were offered. Yet even in such an age as this the world seems out of joint. The myriad individual wills cross and recross each other in a confusing network of passion and desire. The law of the jungle is not unknown in our highly civilized centers. There is no other right than might, says a distinguished French sociologist.¹ The strong shall inherit the earth. We have grown mad with the lust for individual preëminence. In the fierce battles of competition armies of human souls go down to defeat and destruction. Our vaunted economic system *compels* the en-

¹ Gustave Le Bon: "The Psychology of Socialism."

slavement of millions of men and women and children. We have boasted of equality of opportunity and have condemned to lives of misery and sin and despair hordes of those who drew the blanks in the lottery of birth. We have filled the air with our shoutings about liberty and we have robbed generations of children of their right to the essential training for decent and intelligent lives. All this, and infinitely more than this, is possible in our free and enlightened civilization.

We do not indeed forget that it was the passion of individualism which drove many a saint into the wilderness, there to struggle in lonely combat against the enemies of his soul and win perchance the glittering prize of a personal salvation; nor yet that it made the world of nature an entrancing home to many a charming dreamer besides Henry Thoreau; nor that the same individualistic spirit has inspired poets and patriots and prophets with transcendent powers of creation. These are the rare and detached souls. Yet who in this America of ours can be blind to the impressive fact that the popular doctrine in social and industrial circles of *laissez-faire* has turned life into an unseemly struggle, has filled social relations with bitterness and distrust, has created in our splendid and unex-

amplified civic opportunity an ignoble and banal profession, has defiled our beautiful land with revolting ugliness, has made impossible any great and united motives or any common and uplifting impulses? For we, sons of the dreamers of a democratic society, have learned contempt for public emotions and indifference to public responsibilities. The upholding of individual rights, the insistence upon individual desires, have robbed our common life of its glory and its charm. We have indeed thrown off the despotic restraints of governments and institutions, but in their stead have lifted up the more terrible and humiliating despotism of a tyrannical public opinion. Among the voices which fill the air not the least insistent and pathetic is the cry of lonely and helpless souls for the fellowship and protection of their kind. It is clear that the social end of man is not reached through the attainment of individual freedom. "We may indeed hope that this enlarged sense of the person, of the wonderfulness of its coming through the ages, the pathetic dignity of its isolation, and the swift going to the dark realm, will do much to clear away those ancient ills of intercourse which arise from the excessive judgment of others by ourselves."¹

¹ N. S. Shaler: "The Individual," p. 184.

THE INDIVIDUAL IN GOVERNMENT

Yet again we of this generation are growing increasingly conscious of the anomaly which exists in a free land between the ideals of government and the actual condition of the people. Democracy aims of course to extend the sheltering arm of the power delegated to the rulers by the people over the life and property of the lowest man. Stripped of the theory of divine right, government by consent becomes the most sacred function in social life, and the privileges and responsibilities of citizenship are accepted as decorations of distinction. The very word "democracy" exhales the atmosphere of revolutions. Its sound has the measure of the people's march in the long warfare for equality of opportunity and for the freedom of self-government. Our heroes are the rebels of other times. We hold high the spirit of revolt which again and again has defied the centralized power of tyranny and snatched from its strong grasp the crown and scepter. What toil, what hardship and suffering, what shattered dreams and disappointed hopes have been built into the framework of every experiment for an outward body of life which should fitly house the vision of a true Utopia.

We have been fed upon declamations against despots and tyrants and kings. Government by the people has been our most sacred shibboleth—the voice of the people is the voice of God. But the absolutism of the popular will may be quite as despotic as the absolutism of kings. We have by no means reached the ideal national life when we have let loose the untaught and unrestrained natures of many individuals. The passion for liberty and the wisdom and power of self-government are not identical qualities. Embarking upon the vastest governmental enterprise the world has ever known, and under conditions of limitless perplexity, we have before us one supreme and commanding interest—to train in intelligence, in self-control, in moral purpose the great armies of children who are joint heirs to the privileges, the responsibilities, and the dignities of democratic citizenship. The theory that the best government is that which governs least can be effective only among a people in whom the civic mind is more and more supplanting the personal and individual view of human life.

At the opening of the twentieth century America is passing into a new epoch of its national experience. A generation whose minds

have been lulled into somnolence by patriotic platitudes is startled into wakefulness by the revelation that democracy is a terrible and far-reaching power. We have planted the seed of personal liberty; and now we are discovering a dangerous and luxuriant growth of wide-spread self-consciousness. We have put a mighty weapon into the hands of the people, and we are learning that an irresponsible individualism in our national affairs may mean despotism at one end and slavery at the other. Our boastings are growing weaker as we realize that we have been crystallizing into social and legal forms conditions which make equality in this land a madman's delusion. We have taught each citizen that freedom is his divine birthright, but we have forgotten to teach him that the corollary of freedom is truth—and truth means science in the intellectual order, and justice in the social order. America is making a great venture of faith. The foundation upon which republican government is built must be a deeply imbedded belief that the institutions of a people may really be the outward form of a people's soul. It is of the very essence of such a social body that the organisms of society be in close and sympathetic association with all classes. A system

which strengthens the strong and enriches the rich cannot long fulfill the aspirations of democracy, for it is the genius of democracy to set in motion the mighty machinery of government for the protection and happiness of its weakest and poorest member.

In this new epoch, with its perplexing problems and its undreamed-of inspirations, America is to become the missionary of a great and far-reaching evangel. It is to teach coming generations that popular government has no stability apart from the enlightenment, the devotion, the moral enthusiasm of the people. It is to proclaim as its new Declaration of Independence that the personal interests of each individual citizen and the interests of the State must in the nature of things become identical. Even in Utopia the measure of each man's rights or privileges will be the standard of the welfare of the whole body. For the supreme distinction of democracy is that it creates individuals of such dimensions that the whole function of collective life is embraced within the circle of their interests and sympathies.

THE INDIVIDUAL IN THE CHURCH

Among our social institutions stands the Church. It would seem as though all the

high moral qualities that are brought into play by the individual's recognition of his relation to the associated life of the people would find the field of freest action in the most sacred and spiritual of all social bodies. Yet in no other form of institutional life is man met with such bewildering and perplexing difficulties. He seems to discover no way of adjustment of the actual experiences of life to the fixed and inviolable body which appeals to him with an authoritative insistence. He cannot forget the beginnings of this triumphant faith. The dream of the early believer was not of an isolated heaven. He dreamt of a redeemed society, of a Kingdom of God. Yet that society was to be strangely and wonderfully detached from the conditions of earthly life, for it aimed to build up into outward social forms the visions of that illuminated moment when in common love for Christ man found true fellowship with man. It was not by chance that the first essay of the disciples in collective life partook of a communistic form. Before the Church had learned the power of possession it practiced the joy of personal sacrifice. At that moment it was no weak copy of the world about it. Rather was it another world—a real, a vital, an absorbing world of spiritual ex-

perience and of strong and joyous human love.

This is one of the most inspiring memories which the Christian believer inherits. And from so pure and sweet a source it seems as if an endless stream of inspiration might flow—but institutions and empires depend not only upon the sentiments, but upon the passions and limitations of men. Every form of organized Christianity to-day is colored by the history of the past, and the picture of the Church most commonly drawn is not that of the strong and helping friend of man, not that of the protector of learning and culture, but of the mighty power whose long endeavor has been to uphold its own integrity and preserve its own privileges. It is true that in an evil hour when the figure of Jesus had grown somewhat dim, and the voice of His teaching somewhat faint, there was born in the disciple's soul such a passion for possession that his spiritual understanding was darkened. He grasped after heaven with a miser's agony of desire, yet he built his faith into a towering empire and sanctified it with the name of Christ. He was drunk with other-worldliness, but he acquired the riches and powers of this earth. He tore himself loose from every natural bond that he might

gratify his lust of freedom from restraint; yet he created the most tyrannical institution the world has ever known. He glorified poverty and suffering and death that against the dark shadows of earth the brightness and joy of the city whither he was journeying might seem the more dazzling—yet the splendor of the Church outrivaled that of courts. He humbled and degraded himself; but his aim was to win a place among the aristocracy of the redeemed.

It is not important now to consider how far this popular picture is out of drawing; but it is essential, for a right understanding of our present situation, frankly to recognize that when the Church made the welfare of the institution an end in itself, it robbed the souls of men of the great objects of faith. If the Church is indeed the visible Kingdom of God, then clearly the great virtues of life are conformity, obedience, subjection; and the use of the stupendous machinery of rewards and punishments, here and hereafter, is but the expression of a divine benevolence.

It is still true that the religious specialist, within and without the historic Church, surrenders his most sacred right of freedom in thought and judgment to an outward and despotic authority, with little enough recollec-

tion of the terrible price at which all freedom is bought; but in so far as the larger humanity of the democratic spirit or the nobler authority of scientific culture have possessed men's minds, in just so far is the individual emancipated from the tyrannies and the fears of institutions and dogmas. For it is the secret of democracy and science that man shall find salvation in the enlargement of his heart through human relationships, and the kindling of his faith in the expanding glory of divine revelations. But it is because of this very estrangement between the inward objects and the outward bodies of faith that many and many a soul is lost in spiritual harassment and has relinquished the ties and responsibilities of social worship. The spirit of revolt is in the air, and faith is creating strange and uncanny gods. Shall history teach us no lessons? Shall we give rein to the untrammelled individual will, and count each form of perversity a growth and an achievement? Shall we forget that the breaking down of a people's institutional fabric is a catastrophe which brings dire results in its train? Luther is not the only prophet who has drawn back in horror from the fruit of the seed he planted. The way of true religious freedom is not to be found in

the license of individual idiosyncrasy; but rather in a deepening consciousness of the unity of human experience, and through the hospitality of our sacred institutions to the great moral passions and to the purified spiritual motives of our time.

It is evident that the mood of this age demands a larger definition of the individual. We realize now that the effort of man to attain freedom and to break down the oppressive power of institutionalism has not been without the loss, the desolation, the confusion of warfare. The prophets of individualism cry out in vain—for man in his first rapture has eaten of the fruit of liberty and found it bitter. The secret of satisfaction and of the delight of life has not been discovered in detachment of the individual from the collective body. Not to nature can the mind turn, nor yet to the history of social forms or governments, to find the assurance of the infinite worth of the individual life.

And yet to each soul every experience which is common to all men presents itself as a new and vital revelation. Birth and growth, achievement, love, success, disappointment, and death—all great common ex-

periences and emotions—exist for him as if they came afresh into the world. No admonitions or teachings or reflections or warnings can take away the wonder and unexpectedness of all the happenings which work in and about his life. No institutional body can contain them, much less transmit them. The persistence of the illusion that the Church contains a “deposit” of truth only serves to show with how little consideration men regard the most sacred of their social organisms. Truth can no more exist in a church than can learning in a university. The gathering of scholars and libraries and museums, the creation of ideals and sentiments and traditions, make for the pursuit and acquisition of learning; and the most inspiring interpretation of these great centers of intellectual activity is that they are spots of light in our social world where men are set apart and dedicated to a high and unselfish pursuit of truth. Here are the storehouses of knowledge, into which are gathered the accumulations of the toil and sacrifice of unnumbered generations. But these are merely the helps and the restraints, the guides and the interpreters of the inquiring mind, which only by searching out may find wisdom. So should the Church, holding as a precious

heritage the accumulations of saintly experience and godly endeavor of the long ages, remain for us to-day not the dictator of the content of truth, but the inspirer and helper and director of every seeker after God.

The significance of all this evidence of the play of antagonistic forces between the individual and the organisms which he creates and in which he lives is that man is subject to a higher law than that imposed upon him by the institutions of his social life. "So is the Kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how." It is because the rising religious faith of to-day is rooted deep in the new science and the new democracy that the institutions of religion and the soul of the believer seem to have lost each other. The basis of the Church's authority and the basis of modern faith are no longer the same. To many it seems as if the Church were held fast in the grip of formularies and rites and ceremonials the vital spirit of which has departed because their dogmatic foundation is shaken. The evidence of supernaturalism is accepted only in the courts of the temples; the unsupported claims of tradition are accepted only in the

schools of the faithful. The main interests of human life have overleaped the boundaries of the historic forms of faith. The Church is no longer the home of science or the mistress of art. It is a special and somewhat detached interest amid the multiplied activities of our modern world. It is growing more and more clear to the common man that the religious faith of the future must be based upon a rational experience of which the revered Fathers were in utter ignorance; and that it must be inspired and energized by the expanded sympathies which are expressed in the forms of a democratic society.

But the individual to-day is a wandering prodigal. He has left the security and peace of his familiar home, but as yet he is a stranger in a far country. He has learnt the meaning of revolt, but he has still to find himself in association with his kind. "In our estimates let us take a lesson from kings. The parts of hospitality, the connection of families, the impressiveness of death, and a thousand other things, royalty makes its own estimate of, and a royal mind will. To make habitually a new estimate—that is elevation."¹ The kingly individual of Emerson's vision has this immortal quality that he will

¹ Emerson's "Spiritual Laws."

become more and more the representative man, and the mind that grows within him will be the enlarged mind of the social body. He will break away from established institutions to follow the leading of the guiding star, but he will destroy only to build up a diviner form of collective life; he will separate himself only that he may come into a closer union with his brethren. And therefore the religion of individualism will never be the true religion of Christ—the worship of God in wood and field will never be the true and acceptable offering of the soul. “The temple of the Lord, the temple of the Lord, the temple of the Lord are these” is as false to-day as in the day of Jeremiah. The true temple is the place whither the tribes of the earth come up.

The great principle which underlies the social and intellectual unrest of our time is the ineradicable belief that institutional life must embody the living spirit of the people. “*Universalis ante rem*”—the institution before the individual—was the foundation of feudalism, but against that iron code the voice of the protester has been raised in every age of moral awakening. This attitude of protest is our peculiar birthright. “Authority in matters of truth rests in the peo-

ple," said the Franciscan monk of England, William of Occam, in the thirteenth century. "The people is the source of law." "Power goes from the people upward," declares Marsiglio of Padua in the "Defenso Pacis." All struggles for freedom have this in common, that the seed of thought planted in other generations has obeyed the natural law of expansion and growth until the original vessel can no longer contain it. Then it is that loving eyes see beyond the walls of the institution the wide fields of humanity ripe already for the harvest. But this process is not in reality a loss of faith. It is a rebirth of the eternal principle of faith expressed in the terms of the people's spiritual need. It was centuries ago that John Huss proclaimed the heretical doctrine that the Church is not the organized institution but the body of those who stand in the relation of grace to God.

What Huss saw so clearly through the mists of his time, the prophet of this age sees also—that the Church cannot be the company of those who see and think alike at a particular moment, but must be the innumerable band of those who in countless ways have in their generations, as we have in our own, borne witness to the everlasting but ever expanding revelation of God.

The whole world of to-day has at least arrived at the point of recognition that many of the ancient props which upheld sacred institutions are crumbling away and that the air is filled with the dust and confusion of destruction. To many it is also manifest that the power of coercion can no longer compel conformity of thought and feeling. Some there be who from the mountain top of a new vision cry aloud that the promised land is in sight, and even to common men there is emerging out of the shadow the dim but developing outline of a new temple of faith. It is becoming clear to all but to the most obsessed forms of ecclesiasticism that the world which science has revealed is so mysteriously wonderful, so infinitely expanded, so unutterably rich in content that the classic conception of God and of nature must give place to a nobler understanding and to a deeper and more mystic reverence. It is equally evident that with the widening interests of human life and with the growing recognition that Jesus Christ is the true interpreter of every human experience, the fellowship of faith must expand until it embraces all peoples and all creeds. The eyes of the faithful are no longer strained towards heaven but are fixed upon this earth and upon the earth of our children's children.

To minds prepossessed with the living problems of scientific truth, with a knowledge of the vitality and variety of all human experience, and with the Christ-like passion of human service, the ground of certainty in faith can no longer be found in the great works of apologetics, framed to meet other needs, nor in the miraculous signs of broken natural law, nor in the authorities which have dominated the centuries. Such certainty must be found in the capacity of the Christian faith to give a rational and spiritual interpretation to every step in the growing life of mind and soul.

And first of all will be a recognition of the immense significance of the experiences through which the nations are passing. Behind the intellectual and social attitude of our time lie the struggles and achievements of the ages. We may indeed identify for practical uses certain great movements with the names which are most closely associated with them—as Darwin or Kelvin in modern scientific thought, as Wellhausen in Old Testament criticism, as Lincoln in expanded democracy, or as Karl Marx in rising socialism—but these names only help us to see more clearly the mighty streams of influence which have been sweeping civilizations along to this

present hour. The great questions of scholarship, of government, and of social life which call imperiously for solution now have come to us with an ever increasing volume of insistence from our spiritual ancestors of far-away days. No institution, however sacred, can speak with authority to this generation unless it too has been created and molded by the developing life of man.

The situation becomes dramatic when a comparatively ignorant, unimaginative Italian peasant, whose high office must rest upon the unthinking obedience of the faithful, dictates the content and form of truth to a people absorbed in the amazing experiment of self-governing life and thought—an experiment which, by its nature, lies beyond the reach of his understanding and sympathy. Such an authority which can dictate to workers in the fields of philosophy, history, and natural science the limitations of investigation or experiment, is no less grotesque, as another has expressed it, than the plowman father who uses his natural authority to dictate scientific calculations to his engineer son.

Just here is the point of departure between the ancient standards of faith and the modern aspiration. An authority which can solve the problems of to-day by a wisdom which was

closed and hardened into form before these problems arose must be based upon supernatural prescience, and it is that sort of supernaturalism that the scientific spirit has driven out of court.

The materials for the building up of a noble temple of faith in this twentieth century lie all about us. Among them we may count the wide-spread interest in the physical universe; the miraculous achievements of applied science; the reorganization of industrial society through mechanical inventions and the consequent disorder and discontent; the loosening of sacred ties and the breaking down of accepted authorities; the wonderful growth of combined commercialism and the growing separation between the rich and poor; the discovery of the keys which unlock ancient literatures; the bold and successful attacks of scientific criticism upon cherished traditions; the rise in importance of the individual man and the concentration of the great moving human interests upon the affairs of this world. These in part may seem to present the somber side of the picture of our contemporary life, for they all combine in one mighty and malignant power which is dissolving, breaking down, overthrowing the hardened crystallization of social laws and

forms. Its most bitter onslaught is against the most sacred institutions. It is utterly detached from responsibility for results.

Nevertheless out from this disorder, this rebellion, this far-reaching unrest is being born a new and inspiring faith. It will some day grasp the unruly elements of our social life and weld them together into a great composite whole. It will build upon a foundation that is so broad that it gives room for the lowest man. It will rise as high as man's uttermost aspiration. It will rewrite human history as seen through the eyes of God, and it will set about its work of creating an earthly heaven in loving fellowship with Jesus Christ.

Such a faith will fasten its eyes steadily upon man. It will explore the sources of his life and it will navigate the stream of his development. It will aim to bestow upon every human creature the assurance that life has worth and dignity and that through his history and his association he may find infinite resource of strength and joy. It will destroy the tyranny of Fate, for it will illuminate the dark and gruesome places of human experience with the light of God's loving purpose. Such a faith must, in the nature of things, be built upon the established truth about the

universe of which man is a part. Its authority therefore will not rest upon any outward compelling or restricting force, but rather upon the revealed law of his own being, in obedience to which he must act to grow into the fullness of his possible destiny.

We have seen that the individual is a helpless figure, struggling for a secure foothold upon the earth, yet driven by the multitudinous cross currents of social organization and subject to mighty and cruel forces in the world of nature. But faith of an enduring sort must not only satisfy the requirements of a philosophic system. It must meet the crying needs of this lonely and helpless individual man. It must give to his mind understanding, give richness of emotion to his heart, and power of endurance to his soul. It must not only save man. It must redeem men.

This individual is a child of many inheritances. Through endless processes of life and death, through countless struggles for preservation, through innumerable triumphs of strength and tragic defeats of weakness, man has mounted persistently from lower to higher, from simpler to more complex forms of life. No imagination can picture the tangle of inherited influences which make him

the thing he is. But to the magnified eye of the scientific observer one law presents itself in every living form, and that is the law of association. It is true that the process of evolution is a process of individualization, but it is no less true that the individual apart from the series to which it belongs is a helpless and useless thing; and the law of the unit, even the smallest unit of which the body is composed—the cells and fibers and fluids which the microscope reveals—is that it shares the neighborly genius of the whole, and, obeying a common impulse, mingles with its kind in a colony of associated workers.

We do not forget the danger of biological parallels, nor would we ignore the evidence which meets us on every hand of nature's wanton waste of individuals in its lavish outpouring of creative energy. The struggle for position upon the atomic plain is but the prototype of a universal tragedy. Yet, if in fancy we could picture an atom endowed with consciousness, we might believe that it would be drawn to its fellows not only by the mechanical impulses which now direct its movements, but by the craving of its nature for the understanding and sympathy of those who share the same pathetic destiny. As we pass down these swarming myriads of organisms

it is made clear that each tiny spark of energy is contributing its brief existence to the welfare of the series. Its simple and instinctive motions reveal to an imaginative faith the law of service and of sacrifice which in the mounting steps of developing life brings new and wonderful faculties of coöperation and sympathy into the association of individual beings. Each stage of that process—the process of social evolution in the formation of groups into colonies or flocks or tribes—grows radiant in the glory which is shed upon it by the evidence of an enlarging sympathetic relationship. This magnified individual, as it rises in complexity, enters into higher and nobler relations with its environment, giving and receiving more and more varied impulses, yet always carrying within it that self-destroying power which gives the term to its own life, but broadens and enriches its career in the community life of the larger social unit. In the observance of this divine plan of the expansion of the individual nature through coöperation, in service and sympathy and love, with others, we come at last into the presence of the great institutions of an organized, rational society, conscious that the worth and sacredness of these institutions lie not in veneration for a traditional author-

ity, but in the channels they open for the exercise of the spirit of brotherliness and in the revelation they present of the deepest and most hallowed law of our being.

It is a day of sacred significance to every individual when he discovers himself in the security and fellowship of the human family. At last he may know the sources of his strength, his liberty, and his happiness. He has been born again—born into sympathetic relationship with his kind, and with the institutions man has created to strengthen and gladden his heart. We remember that the day of formal recognition of this greatest of experiences has been invested, in Church or State, among all civilized people, with a peculiar and touching sentiment. The cleansing waters of baptism, the discipline of abstinence, the office of the sacred ritual, the putting on of the robe of dignity, are the familiar outward symbols of the establishment of an inner spiritual relation with the institutions of mankind.

This quality of an extended life of interest and of sympathy for the individual man is fixed into the structure of every form of human organization. Mr. John Fiske's use of Sutherland's contribution upon the growth of affection through the prolongation of in-

fancy has given a noble interpretation to the institution of the family. It was, he tells us, the first natural impulse of the early savage mother to cherish and protect her offspring that grew at last into the noble passion of maternity. This vital instinct of affection, prolonged by the helplessness of the human infant, and ever deepening, enriching, purifying itself, was the germ of the most tender and the most self-sacrificing of human relationships. Into this relation man has poured his soul's best life. He has made of it the center of his universe; the home of his heart. He has made it an oasis of refreshment and beauty in a thirsty land. All this the family institution has come to be. It is love expressed in the most intimate social relation. It is a world of sympathy where man finds his life by losing it in lives that are dear to him.

Again we are told that as the interests of life multiplied and became more complex, men came together into tribes and nations. The first bonds of union were for common advantage or for mutual protection. And then the meeting of common dangers, the enduring of common sufferings, the seeking together of the same ends developed the unseen spiritual bonds by which man is linked to man in a

close and sacred fellowship. The nation has come to stand more and more for the spiritual ideals and aspirations of the whole people. It is the body of a people's soul. It is the plastic stuff of which man creates his outward world. By effort and toil and sacrifice he kneads and forms and changes his national life to make it the more perfect embodiment of his genius, of his spirit, and of his aims. The nation is the individual enlarged through sympathy.

But it is easy for us to understand now how the patriarchal form of the family or the despotic form of government may come at last to be the deadliest foe of the higher spirit of man. It is then that the hour of revolution strikes, and man is led by some irresistible impulse to re-create the outward structure of things to better house his expanding soul. If the spirit of democracy must be the test by which we measure every form of associated life to-day, it is not because it supplants one external authority by another—not because it creates a more workable or homogeneous society than is possible under the forms of tyranny or feudalism—but solely because no other form of governmental or social structure can offer the man of this day a full opportunity for the play of human sympathy.

The loyalty of the serf and the loyalty of the citizen of a democratic society may each reveal the spirit of love and the power of sacrifice. Yet between these two soul-brothers stretches the great human battle-field, made sacred by memories of terrible and ever recurring struggles for individual liberty—for liberty means not personal loyalty to an order, but the extension and ennoblement of life through the widening range of sympathetic relations. The divineness of any social institution must be tested by this law of spiritual growth; nor can any organized body claim allegiance of the wills of men after it has ceased to fulfill this divine purpose—not the civilization of Egypt; not the religion of Babylon.

We have thus far seen that while the one supreme object of interest in the universe, for whose glory and service all things are and were created, is the individual man, yet his career can be significant and the full possibilities of his nature realized only in the relation of fellowship with his kind. For the enlargement and deepening of his associated life he builds up and destroys social orders; he makes and unmakes customs and forms and institutions, which, by their nature, can exist only to cherish and protect the sym-

pathetic instincts with which he is endowed of God. If this is the test of the value of every social organism it is clear that it can have no intrinsic worth, no endowment of authority, no ultimate power in dictation of truth. It is the servant of man, and his creature. Its value ceases when it becomes separated from the spiritual movements of the people's soul.

It is evident to all that the faith of to-day is passing through a great experience. The visible signs of its presence are no longer confined to the institutions of religious life. The air is filled with notes of alarm. Yet it is not enough to decry the religious indifference of the age; nor to point out that materialism has deadened men's souls or that skepticism has bewitched men's minds. It is in vain also that in enthusiasm for the vast and varied achievements of the Church in other days, men seek to restore its ancient prestige and power.

What the prepossessed mind of the scholar or ecclesiastic fails to see stands clearly revealed to great masses of the common people. An inspiring revelation has come into the world—a revelation of the long process of human development which gives to every individual life a peculiar and touching dignity,

and which ennobles it by wide and beneficent human relations.

It was the temper of the Latin mind, which directed the policies and established the standards of the monarchical Church, to belittle the part which the individual played in the drama of organized life. To the scholastic believer human nature appeared a weak and hopeless thing, estranged from the saving powers of the universe, and, except for the arbitrary choice of Deity, condemned to unutterable pain and destruction. The revelation of science, which has flashed upon the souls of men like a vision of the glory of God, has endowed this same individual with the dignities of a kingly inheritance and with the privileges of universal citizenship. This long story of man's becoming, which the pages of scientific discovery unfold, is the new basis of a democratic social state, for it takes the individual out from his lonely isolation. It places him in the divine order of nature and puts within his reach the infinite resources of the world which were once called supernatural. In place of the individual mind it gives to him the social mind; in place of the absorption of interest in his individual destiny it expands his interest to the uttermost circumference of his fellows; in place

of his individual loss or suffering he passes through the experiences of humanity. All that the human race may be and enjoy and suffer, may come to him. He can know only one fear, and that is that the favors of his lot may shut him away from any experience that is common to man. As he is himself the rightful heir of all the processes and achievements of the illimitable past, so does his individual nature take to itself the full privilege and the full burden of the human family. He is drawn into this vast association with his kind because it is his birthright, but he enters the fellowship of human beings clothed with the toga of manhood. He cannot truly be subject to the institutions which he has created or inherited, but he accepts them so far as they serve to cherish and defend the inviolable privileges of the whole social body. He surrenders his individual will when by surrender he can enlarge the theater of active play of love and sympathy. He is jealous of an authority which bulwarks the special rights or privileges of the strong, but his heart is tender with protecting care for the weak and helpless members of his species. He believes that man shares with each inanimate atom the genius of associated life, but he accepts the instinct of intelligent coöperation

and sympathy as the higher law of his kingly inheritance. He upholds the integrity of the individual, but he endows him with the supreme grace of fellowship. He recognizes the law of the survival of the fittest, but he would bring into play the higher law of a helping and recreating love. He would give even to the lowest the glory of his inherited place in the human family.

The nineteenth century witnessed not so much a growth into a new environment as a leap into a new universe. In that universe the field of human interests is immeasurably extended, but through all the dissolving and crystallizing of social forms the relation of the individual to the whole body, and the duty of the whole body to the individual man, have more and more become the greatest concerns of the human mind.

The institutions of religion have in this great problem the opportunity for unrivaled leadership. For the highest association of men, now as always, is that of a common faith. "La même croyance unit plus les hommes que le même savoir," says Joubert. In such union human nature may find the largest field for the exercise of the spirit of fellowship and love. It is within the organisms of religion that the soul is brought into direct

contact with the vital questions of the worth and meaning of life and of the ultimate destiny of mankind. The founders of the great systems of religion have given their answers to these problems of supreme human interest. Yet the Church Universal is not really founded. It is structurally present in every form of social organization. It is the essential development of the individual religious endowment into a natural association for the unification of each part with the whole, and for the normal expression of fellowship of the spirit. The State is truly the Church.

Within such a Church there can be no truth of science that is not also the truth of religion. There can be no discovery of nature's laws that is not also a revelation of God. There can be no passion for service to mankind that is not true discipleship of Jesus Christ. But we are also inheritors of great riches. The immemorial past has put its treasures into our keeping. The visions of the seers; the songs of the poets; the achievements of the creators—all are ours. We live in communion with the spirits of just men. And we have learned from them, as we have learned also from the long story of the evolution of civilized life, that the highest act of man is to

love his brother. There is a kinship of associated sympathy which knits the generations together. Within the true Church are cherished, as holy things, the memories, the inspirations, the ideals of those leaders of the spirit who, in their times, walked not by sight, but by faith in God.

Therefore the sin of schism is that it makes man a traitor to his race, and an ingrate in his Father's house. The attitude of revolt against or contempt towards the Church is fundamentally false to human nature. It is a denial of the spiritual nature of man, or it is skepticism towards the universal instinct of brotherly association. From the standpoint of science rather than from that of ecclesiasticism it may be declared that there can be no high and permanent development of religion outside of its organized forms.

Nevertheless we must remember that while man creates institutions and endows them with authority and power, he maintains within them his distinct and individual being. Other experiences may interpret ours, other wisdom may enlighten our minds, fellowship of the past and present may be our guidance and inspiration and solace, yet only by the exercise of the choice and will can we receive the full enrichment of the uni-

versal life. The Church can be only an association of vitally individualistic beings seeking through the channels of a common humanity to realize the fuller and diviner life of communion in faith and worship. It ceases to exercise its divine function when it no longer reverences and protects the individual autonomy. It is a denial of God's plan, it is an outrage against humanity, when the Church allies itself to the visions of the fourth, the eleventh, or the fifteenth century, and uses the authority intrusted to it to tyrannize over the minds and consciences of men.

The man of faith to-day must claim his heritage. The Church is his by birthright. The ecclesiastical despot must meet the fate of all tyrants, and the Church must be made free to become the home not only of the specialized saints, but of every child of man, who is also the child of God. Above the confusion of religious warfare, above the shoutings of partisan disputants rises a voice of ineffable sweetness. It is the voice of One whom the Church crucified, but who has drawn all loving and sympathetic hearts to Him—saying: “Where two or three are *gathered together* there am I in the midst of them.”

CHAPTER II

A DEFINITION OF THE CHURCH

IT is a notable feature in the theological unrest of to-day that no serious attempt has been made to define the nature of the Church or to adjust its official functions to the changed social conditions of a democratic age.

In a general way we accept the institution, much as we accept the formularies of faith, as a sacred and inviolable inheritance of the past. Men cherish it, somewhat as those beautiful old churches in the teeming streets of the City of London are cherished, as silent monuments of the spirit and genius of other days. They stand—these temples with open doors, with great empty spaces, with memorials of far-off things and battles of life fought long ago—remote from every interest of the hour, yet appealing insistently to the sentiments and affections of all true English hearts.

It has indeed been assumed by the official

class—and commonly accepted by the people—that the Church is a body, the being and authority of which exist quite apart from the conditions of social or intellectual life. Its commission is from above; its power is not of this earth; its form, as the visible image of the heavenly Kingdom, is forever fixed; and its dogmatic teaching is a revelation which transcends all human understanding.

Who can deny the charm which this august and venerable body exercises over the imagination? Within its walls voices of the immemorial past still echo. We may, if we will, hear again the words of love and ecstasy with which the early disciples first pictured the sacrifice and the glory of their ascended Lord. Or we may listen to the pleading of a later day that the Church might become a “special communion of hearts on the basis of personal union with God, established by Christ and mediated by the Holy Spirit.” The voice of Clement still speaks in the declaration that “Christ and the Church are heavenly, spiritual existences which have appeared at this last time.” We may hear Hermas say that the Church is holy because it is brought together and preserved by the Holy Spirit, and Irenæus that the Church is the true humanity. We may listen in won-

derment to the transcendental speculations of a people, who, in the first consciousness of their high estate as the true Israel, saw in this spiritual association the heavenly bride of Christ—an association into which at the last all nations of the earth should be gathered. Or we may hear the changing tones of Cyprian as he laid the first stones in the structure of a federation of Apostolic Churches—or of Augustine as he declared that “it is the one Church whose sanctity is derived from the sacraments and not estimated from the pride of persons.”

This at least the listener will gather—that the Church, whose place in modern life is so uncertain, whose destiny is so problematical, once appealed to the kindling imaginations of saintly men with a power which transformed all the known values of life. There were other matters of great concern happening in those early centuries of the Christian era—notable revivals of the religious spirit within the pagan faiths, a renascence of old philosophies, an immense expansion of humanitarian interests; an awakened love for and devotion to literary studies; splendid military enterprises upon the frontier; and a noble patriotism for the mighty empire which already was crumbling to its fall. But amid all these

manifold forms of human activity and power the Church struggled upward, ever holding aloft the highest ideals of personal conduct, awakening visions of a heavenly society, satisfying the longing of weary and sin-sick souls, building into the language of a great philosophy the spiritual truths entrusted to its keeping, and achieving at last after many losses and terrible conflicts the imperial power which found its perfect expression in a later age when Boniface Eighth, dressed in royal robes and seated upon a throne, proclaimed, "Ego, Ego sum Imperator."

It is this later development of the Church that we best know—the conquering, all dominating Church which challenged the authorities of governments and controlled the humblest individual in all his ways of thought and life.

We have a clear picture of this marvelous institution in the fourth or the thirteenth centuries. We see the figures of its great teachers or statesmen. We behold this powerful body grappling with the pressing problems of mind or State. We hear the tone of assured authority and of definite policy in the voice of inspiration or guidance to a people who walk in its light or are upheld by its strength. We realize that its claim of

authority to teach the truth rests not upon the assumption, but upon the actual possession of intellectual leadership. We recognize that its commands are enforced by the strong arm of its power. If it could lead the blind; if it could instruct the ignorant; if it could protect the weak; if it could support the poor; if it could hold affection and devotion through appeals to the imagination and the spiritual hunger of men; if it could compel obedience and conformity by the awful power of excommunication; if it could control the policies of nations, and bring the secular arm to the upholding of its will, then such a Church was indeed a Church of authority, and heresy and schism were cardinal sins.

It need hardly be said that such a picture is as like any institution which exists to-day as a painting of Fra Angelico is like an impressionist nature scene of Monet.

The claims of authority are still sounding, but an authority which cannot be upheld by force or supported by public sentiment speaks to unheeding ears. The Church of which we hear so much led the world because it possessed the highest intelligence, the greatest resources, the most effective power in leadership that the world then knew. It reigned by right of possession. But now for more

than four centuries this supremacy over the thoughts and wills of men has been openly challenged. There has been a titanic struggle. Little by little the institution has been robbed of its earlier sources of strength and authority. In a new social order it has become an alien. No words can too vividly portray the immensity and the completeness of the social and intellectual revolution through which the world has passed in the last century. The formularies, the liturgies, the hymns, even some of the prayers, that are steeped in the sentiments of the ages, are largely foreign to our thought and expression. We come into an unfamiliar atmosphere when we enter one of the historic churches. We pass from the dazzling day of the scientific and commercial age in which we live, into the dim light, into the shadows and misty heights, into the beauties and dignities and memories of the mighty temple of a former faith. And it is all ours, ours by heritage, by spiritual kinship, by the unbroken succession of sainthood, by those elemental spiritual endowments, those everlasting sentiments and emotions, which cling like ivy to the temple of God through all the changes of time and fortune.

Now these common and enduring senti-

ments are social factors which must be reckoned with. The repudiation of the errors of former generations does not justify blindness to their superb achievements; the tingling blood of a new spiritual life within our veins must not give us contempt for the narrower conditions of other days.

If human interests and religious motives have sifted into other channels of activity, it is because our happy fortune has placed us in an age when the sympathetic relationships of institutions and of mankind have been immeasurably expanded. And we are learning to-day that the living spirit of the Christian faith can be confined within the limitations of no fixed form of organization.

Our religious confusion lies in the fact—does it not?—that the definitions which in former days adjusted the institution of the Church to the thought and feeling of the people can no longer comprehend the far out-reaching of the spirit of love and service in this wonderful new epoch of democratic hope and of intellectual emancipation. When Augustine says that the “holiness and truth of the Church are inalienable, however melancholy the actual state of its members,” he is no prophet to a generation which has again exalted the person above the institution and

can conceive of no holiness which is not enshrined within individual souls.

Within the Protestant world there are at least three general conceptions of the nature and function of organized bodies of faith.

I

THE HISTORIC CHURCH

We have seen that while among the early generations of Christians there was much speculation concerning the nature of God, of Christ, and of the Church, the influences were already at work which fixed the forms of tradition or government and gave to them the authority of Apostolic sanction. These forces which destroyed the primitive Christian fellowship and created a powerful hierarchy, were destined to play an important part in the history of Christendom. The processes by which a Catholic Church was built up out of the structure of the early federation developed a new line of cleavage in the human family through the widening separation between the lay and clerical classes, and changed forever the temper and aim of the body of Christianity. We may believe that only thus was the Church

preserved; but the old order of a universal priesthood and of a democratic society with representative leaders was lost. The officials of the new religious order could no longer be the agents of the people—could no longer interpret the people's spiritual life, or express the spiritual vitality of the people's soul. Endowed from above with supernatural authority, they became, quite apart from their personal worthiness, the despots in a new form of social organization. To this new authority, with its *potestas spiritualis* and its *potestas temporalis* given to it by Christ, "must all states and all individuals be obedient *de necessitate salutis*."

We need not here follow the steps by which the Church passed from a loosely constructed spiritual fellowship of love and worship into a great worldly empire. The day is past when the service of this wonderful body to mankind can be ignored, or the amazing genius of its scholars and statesmen belittled. It was through no accident that the Church inherited the spirit of the Roman world and interpreted its teachings in the language of a noble philosophy. We are concerned to recognize that the whole apparatus of religious life to-day comes to us out of a form of civilization which has been broken down

by the heroic struggles and terrible sacrifices, through which and through which alone, God has provided some better thing for us. The religious problem of this hour is to find the adjustment between these ancient forms of thought and worship and the spiritual needs of our modern world.

We are immediately and vitally interested in the claim that the historic Church possesses a deposit of truth which is entrusted to its keeping, and which it is commissioned to teach with the authority of God. This *depositum fidei* is a revelation, apart from and above all speculations of human understanding, and is therefore to be received by an act of intellectual surrender, called faith. The summary of this divine knowledge is crystallized in the two creeds of Christendom. Its unquestioning acceptance is the condition of salvation.

That this has been for centuries the attitude of the Church, whose forms of worship, whose doctrines and traditions we inherit, cannot be questioned. "Doctrines," says Anselm, "may be speculated upon; but, insomuch as faith precedes knowledge, such speculations may never concern themselves with the foundations of truth." The dictum of the great Archbishop is the teaching of all doc-

tors in the schools of Scholasticism. Its spirit has flowed down through the centuries. This teaching created a conformity of thought which is still the dream of scholastic minds. It made free inquiry into religious truth a mortal sin. It shut away the Bible from the people. It invested the priesthood with magical gifts, and gave to the Church imperial powers.

In our day such a faith is a religious specialization—a play of faculties which are not used in the main business of life. It can appeal only to certain temperaments; nor can it be nourished in the atmosphere of democracy. Its obedience to outward authority; its detachment from the actual experiences of life; its subtle but unreal speculations are the fruits of a kind of training which is utterly repugnant to a system of free education.

Nor can we forget that this authority of the Church, the loss of which many deplore, rested upon a unity of conditions which no longer exists—a monopoly of knowledge; possession of the channels which disseminated the intellectual life of the age; a priesthood trained under one dominating system; power to direct and check all scientific speculation; control of all schools and universities; a people submissive to rule and guidance, and the

mighty weapons of the Church itself to save or to destroy.

As we contrast these conditions with those of our own time, we realize the futility of all efforts to bridge the intellectual chasm between the present and the Ages of Faith. The irreconcilable difference lies in the seat of authority—for the mind of the youth of to-day is trained, through every hour of its most plastic period, to look for authority in no outward form, but in the inner structure of things. The voice of authority is heard only in the call of truth; and wherever truth leads, thither must the disciple follow.

What then is the place of the historic Church in the life of to-day? Has it no being; no mission; no authority; no revelation apart from those crystallized forms which it assumed under the stress of the outward conditions and the inward temper of another generation? Is it for nothing that this enduring symbol of a heavenly Kingdom bears witness to the unity of the human family in the common origin and destiny of each member? Is it in vain that it proclaims its spiritual guardianship over every little soul born into that family; or that it brings the isolated individual into the corporate life of fellowship with the present and the past?

Between the blindness of an ecclesiasticism which maintains that the integrity of the institution, the saving power of its revelation, and the divineness of its authority are woven into the very texture of its formularies and organization; and the blindness of the sectary who would separate the individual and the generation from their association with the past there may be little to choose. But to those who believe that the Church is the living witness of God and is structurally present in every form of organized social life, it is evident that, while treasuring the experiences and revelations of other ages, the immediate duty of this hour is the surrender of all those earthly possessions which rob it of its great opportunity for spiritual leadership in a generation which hungers and thirsts after God: "for the Gospel did not enter into the world as a positive statutory religion, and cannot therefore have its classical manifestation in any form of its intellectual or social types, not even the first."¹

II

PROTESTANT SECTARIANISM

To large bodies of men it is clear that Anselm's conception of the historic Church has

¹ Harnack.

little enough in common with the thought and spirit of our time. We are reaping the fruits of Protestantism. The ancient symbols and formularies are not of vital moment, probably, to most of us. We are under other influences. Training, taste, circumstance have largely given the conditions and limitations of our lives. There is, or used to be, in the various Protestant bodies, distinct emphasis upon great and true ideas, which yet broke the line of historical continuity and tended to separateness,—such ideas as free will, individual salvation, etc. Doubtless most, if not all, of these great words had as a basic conception the belief that the Church was a body of elect—or of selected souls—within the world; and that its own special possession, in grace or doctrine, was quite apart from the life or knowledge of mankind. Unquestionably, the tendency of Protestantism has been towards division and over-accentuation of certain elements of truth. The weakness of Protestantism has been an inability to see life as it is and in the whole. It has been other-worldly in the sense that it has underestimated the relation of religious faith to the complexity of the human mind and the needs of the human soul, here and now. Conformity has been the dominant note of the

Protestant organization, as it has been of the historic Church; but Protestantism has cherished the idea of conformity without the sense of historicity, the true perspective or the feeling for proportion which make for continuity; and so in its life the stream of human consciousness has been broken. The various bodies of Protestantism have never become catholic or universal in spirit or aim. Their appeal has always been and must always be to peculiar natures or to special times. They are inherently provincial; and in place of the great conceptions and the superb ambitions of a Universal Church, they tend at last to absorb their energies in the pursuit of the minor virtues and in the propagation of sectarianism. Towards some of these religious bodies the great world of thought and action has not only a sense of aloofness, but a feeling of contempt. The splendid vision of a world empire has shriveled up into so small a thing. In the absorbing activities of the world's life, with its pressing and frightful problems, the ecstasies and the satisfactions of such a religion seem most unreal. It has the detachment from the world of Browning's 'Lazarus' without his supreme experience. This is the failure of Protestantism. It has ended, as protests do, in the birth

of the spirit of division. A Church without a vision cannot be the Church of the future.

The melancholy story of sectarianism is a tragedy of misdirected energy. For the most part these religious movements were born in the throes of painful travail for social or intellectual freedom. They came forth from the people's life and are still witnesses of a rising democratic spirit. They protested against the dominance of the priest, but they set up the more galling authority of a Book. They opened channels for new streams of the quickening spirit of a democratic faith, and choked them again with the most exclusive forms of doctrinal barriers. They revolted against the despotism of feudalistic institutions, but they made their spiritual fellowship the most exclusive form of collective religious life. In this age of social feeling and of immense expansion of human interests there is little in these narrow and detached homes of misguided faith to cheer the heart of the believer in the divine mission of the Church. Without the heroic enthusiasm of their earlier days they cherish and preserve a self-complacent separatism which shuts them off from the redemptive power of an inspiring social idealism. The fate of Wesley and of Fox and of

Channing is not less pathetic than that of Francis of Assisi.

III.

RELIGIOUS INDIVIDUALISM

One of the most interesting features in the social life of to-day is the immense amount of religious interest and activity outside of any organized Christian body. Indeed, there is a marked antagonism among many thoughtful and earnest people towards any institution which claims to be the sole dispenser of spiritual gifts and the arbiter of man's ultimate destiny. Spiritual forces are becoming more and more evident as existing in the nature of things. The field for the play of the supernatural is being recognized as coextensive with the universe. And in many and many a soul, aglow with light and warm with devotion, is a vision of a mystical and spiritual fellowship which unites the followers of Christ of all names into a religious family. Even more, the binding cords of this union reach out until they include all those, of all races and creeds, who live in the spirit and walk as yet by faith. To these exalted disciples—who recall the figures of the Roman Stoics of the time of the Antonines—the external means of grace and the forms of

organized institutional life seem of little moment. They are bound together by no outward coercion, but by the unseen ties of spiritual sympathy and companionship. Before their imaginations is ever the immortal picture of Jesus and the wanton woman in the shade of the Syrian well.

This, surely, is a vision of a universal Church—the noblest conception of Christian discipleship. And yet our minds turn sadly from it, as from a Utopian dream. By its very nature it is selective. Its appeal can be heard only by trained and attentive ears; its power and charm are only for those who live in the spirit. Such cannot be the Militant Church of Christ, the struggling, fighting, erring Church, whose supreme aim is to uplift and save the weak and ignorant and sinful. In all great religious systems there is the higher *gnosis*, which rare souls attain unto. But no faith ever became a mighty, uplifting, and binding force which did not develop institutional body and organization, which did not convey its revelation through forms and symbols and rites and sacraments. It is thus that the spirit is communicated from soul to soul.

Two at least of these three conceptions of

the Church reveal the high motive of bringing to a race, lost in sin, the saving grace with which they are endowed. The splendid enterprise of these bodies has been to redeem mankind by some alchemy which they alone possess. This has been the Church's noblest mission through all time; bone of its bone and flesh of its flesh. This supreme incentive is shown in its doctrines, its rites, its worship—and remains forever the justification for its being. But meanwhile the lost world has gone on enlarging the borders of the field of its higher activities. It has indignantly snatched education from the grasp of the Church; has assumed the burden of every form of philanthropic activity, and has extended the range of interests in life for the poor. It has built up government, established law, extended and protected industry and commerce. It has founded hospitals, orphanages; and now, without the inspiration and help of the Church, it is facing the great problem of industrial democracy.

Now all of this is clearly the work of beneficence. It is inspired and directed by the Christian motive. Yet, for the most part, this beneficent activity is not immediately influenced by the Church of to-day; and it must be acknowledged that some steps in human

development and progress have been reached after fearful struggles between an enlightened world and a darkened Church. The claim that Christ is sponsor for one sort of good and not for another, or that the work of Christ can only be done under one patronage or through one channel, will no longer influence thoughtful minds. To be sure, religion will always be a specialty to certain temperaments; and we may picture, if we will, two Christian forces working side by side for a common end, yet without sympathy or coöperation. But it seems clear that we are driven by the logic of life to a definition of the Church which embraces the interests of the whole world, and the well-being of all men—which is, in short, “the whole of human society organized for the spiritual ends of man.”¹

We hold that the conception of so all-inclusive a body is not a loose, nor a vague sentiment; but is essential to a recognition of the Church as a living and growing organism.

The growth of the little brotherhood of Jesus into the realization of the dream of Hildebrand was through the development of its own inner being. The early disciples easily crossed the frontier of Jewish nation-

¹ L. P. Jacks, *Hibbert Journal*, October, 1906.

alism and planted the seeds of the new faith in Greek and Roman soils. It found a natural adjustment to the conditions of life in this larger world, and at the very beginning justified its claim of a divine mission by giving moral and spiritual values to experiences through which pagan civilization was passing. It built its structure upon the ruins of the fallen empire because it rightly interpreted the human need for order, law, and government.

If at the first the appeals of the new faith were most quickly heeded by the poor and downtrodden, it was because that faith gave a new worth to human life. Thenceforth it became its mission to protect the weak, to enlighten the ignorant, to care for the wanderer—to be, in short, a well-ordered and spacious and sheltering home for the souls of men. Within that home the individual man found himself clothed with a new dignity, and his life ennobled with new knowledge of its sacredness and responsibility.

Not less near to the earth was the Church when it accepted its mission to guide the minds of men through the darkness of error and ignorance into the light of the truth committed to its keeping. Its evangel was

not a philosophy for the few. It was rather a proclamation of those elemental principles of religious faith which are rooted deep in the nature of man. The doctrine of the fatherhood of God was no stranger in the world into which the first missionaries of the Cross ventured; yet the Roman philosophers could never escape from the limitations of a spiritual aristocracy, or from the atmosphere of a profound pessimism in their estimates of the value of human experience. But in the teaching of Jesus this primary doctrine revealed to the eyes of the humblest and most harassed believer a universe of marvelous beauty and order. He was himself the living witness of a divine purpose which focussed all the happenings of human history in his own spiritual destiny. It made him the master of his fate, and inspired him with Christly emulation. He saw all things working together for good; and not less detached from earthly fear was the saintly Greek slave Epictetus than was the simple disciple of Jesus who sought to reproduce the life of his Master in the villages of Asia Minor or in the squalid Jewish quarter at Rome. It was not then understood that the teaching of Jesus was the unrelenting foe of formal and hierarchical religion, but its effect was to rearrange the

universe and to decenter the social order. It gave a new seat of authority and destroyed the familiar standards of value. The fatherhood of God, and its consequent world of moral order; the significance of each human life as interpreted in the terms of immortality; and the gospel of love and mercy, are the three piers upon which, in the teaching of Jesus, is built the everlasting Kingdom of God.

The dogmas of the later Church grew out of its institutional expansion—out of the danger of threatening heresy or out of the necessity for defining its revelation in the language of a philosophy which was familiar to men. Nevertheless these dogmas remain for all time the classical statements of those eternal truths by which the generations interpret at their real spiritual value the experiences through which humanity must pass.

It was with a veritable instinct of human needs also that the Church proclaimed the supreme authority of the moral law. In the trying experience of the first two centuries not all the malice and hatred of Jew or Pagan could detract from the charm and beauty of the Christian ideal of character. The defensive armor of the early Christians was their innocence and their love for one another.

The institution which uplifts the teaching of Jesus as the standard of individual and social living, which restrains its disciples from sin, which has power to lift the burden of remorse, which leads men into a love of righteousness—such an institution has a never-ending mission in the world.

It is historically true that the powers of the Church grew not only with its opportunities for mastery, but especially with its opportunities to give a moral and spiritual interpretation to the experiences of life. Its polity, its formularies, its liturgies, developed under the stress of its inward passion to bring the truth of God to bear upon the needs of men. Its dogmas, like its forms of organization, have a history. The great teachers of the past were men whose personal characteristics and limitations are clearly revealed in their teaching. If Hermas may say "God created the world for the sake of the Church," Clement of Alexandria may define faith as "the attitude of receptivity towards truth."

The line of spiritual development in the historic Church has been to interpret the conditions of every age by the doctrine of Jesus Christ and by the spirit of His life. The unending struggles for freedom of conscience against the tyranny which had

usurped the throne of Christ are the undying witnesses to the vitality of the Church's faith and to its divine mission in the world.

There is a true line of succession. It is the line of spiritual experience. That which the Church has been in former ages—the spiritual interpreter of human life—it may be in the present. Its great teachings are forever modern. It alone possesses the revelation for which the souls of men are hungering to-day. Only the achievements of later scholarship and the widening sense of human brotherhood, have given to the disciples of the twentieth century a new approach to the everlasting truth. The doctrine of the fatherhood of God takes on a new glory in the mind which has traced the divine plan through all the developments and variations of inorganic and organic life; and at length stands confident and assured before the evidence of a moral and beneficent creator. The life and teaching of Jesus Christ gain a wonderful illumination to him who, through an awakened sympathy, has entered with an “exploring affinity” into the social passions of our time. There is a new warmth of emotion given to those hearts which in the practice of love and mercy have discovered the infinite beauty and worth of every human soul.

Whatever the future form of organized Christian faith may be, we must believe that, in cherishing these immortal doctrines of the Master, the cords of its sympathetic relation will be so lengthened that at last no interest which concerns the well-being of man can lie beyond its reach.

The Church is called the "body of Christ." It is characteristic of St. Paul that his creative imagination should play about this noble figure. Perhaps no one idea contributed more in the first century to establish the relation between the individual believer and the organism of which he was a part. The early Christians thought of themselves as a new race—yet they were mostly obscure and humble folk. They were citizens of many lands, yet they were closely united in a holy fellowship. In the figure of Paul each disciple, however humble, was an essential member of the whole body. Whatever was the destiny of the body, that also was the destiny of each believer. It is curious to note how this great, statesman-like mind of Paul grasped the significance of each detail in the social relation. He is deeply and tenderly concerned with the attitude of masters, servants, husbands, wives, parents, children. He broods over those little bands of his disciples

with a protecting care from which, even in admonitions, reproofs, and warnings, the note of pathos is never wholly wanting. And his great appeal to the individual conscience is always the new dignity and worth of every life through its association with this body of Christ.

This striking and impressive figure became the universal symbol of Christian brotherhood. It created the impulse of a spiritual democracy. It mightily extended the range of human sympathy and interest. When, in later years, the light had gone out, leaving the world bleak and strange, this figure, like the eucharistic lamp in the darkness of a great church, bore witness still to the presence of the body of Christ among men. Its meaning changed with man's change; it enlarged with man's growth. But it has ever remained a true symbol of that unbroken line of succession which not only ennobles the present life of man as an essential member of the social body, but cherishes as a sacred inheritance the moral achievements of other generations.

It is a high act of faith, amid the perplexities of this day, to hold unswervingly the belief that the institution which once had power to bring order out of chaos, light out of dark-

ness, moral motive out of wickedness—which flooded human life with the radiance of a divine revelation—may even now lead mankind into new and untried paths of social regeneration; may still answer the questionings of inquiring minds, and quiet the waters of troubled souls.

When the creeds were forced upon the Church, it was under the stress of impending danger, the danger of disbelief in the eternal and all-powerful God, and in the true sonship of Christ. That is still the danger which confronts the Church to-day—a danger within and without. How are we to meet it? We have had put into our hands these ancient symbols, which in countless struggles have been the watchwords of faith. They are steeped in religious sentiment, as old violins are steeped in harmony. They are intelligible symbols to all Christendom. They carry into the human mind suggestions that are indefinable. They are still the universal watchwords of the faith. And in the largest possible interpretation of the Church's mission and destiny, those symbols will remain the messengers of the divine spirit to the souls of men. When we have grasped the idea that the Church is called to bear witness to the true life of God and the true sonship of Christ

—that it must at last embrace “the whole of human society, organized for the spiritual ends of man”—then the questions of metaphysics and the niceties of definitions grow insignificant before the sublime and compelling purpose for which the Church exists.

“The Church cannot be a child again; yet her progress is ever towards a more deeply intelligent and deliberate appropriation of that infused simplicity of aim, spirit, and method that characterized her childhood. To this end it was needful that the first simple forms of thought and life in which her spirit was manifested should give place to an organic complexity in which the unity of that spirit was seemingly lost to be eventually found and recognized as persisting unbroken under all these diverse manifestations of its inexhaustible potentiality; that ever and again she should learn through solicitude about many things the sovereign value of the one thing needful, of that best part which shall not be taken from her.”¹

¹ George Tyrrell, “*Lex Orandi*,” p. 215.

CHAPTER III

THE QUESTION OF THE CREEDS: DIVISION OR UNITY?

TO many Christian believers of this age the words of Cardinal Newman, written in England two generations ago, seem prophetic of our time. "Surely," he writes, "there is at this day a confederacy of evil, marshaling its hosts from all parts of the world, organizing itself, taking its measures, enclosing the Church of Christ as in a net and preparing the way for a general Apostasy from it."¹

The fortunes of this authoritative, inviolate body, against which his intensified imagination saw the forces of earthly life arrayed, as a "Confederacy of evil," are no less uncertain to-day than in the third decade of the nineteenth century. The great changes in the world's intellectual outlook, and in its spiritual mood, which we may believe this skilled casuist saw and against which he battled so

¹J. H. Newman: "Discussions and Arguments on Various Subjects," p. 60.

valiantly, are our immediate inheritances. Not more remote from our habits of thought are the mighty struggles of the third century than are the problems of life to which he dedicated his splendid powers and his ceaseless energy. We read his fine passages in much the same spirit in which we approach one of the great hymns of the Middle Ages, not indeed unmoved by its sentiment or untouched by its beauty, but as a matter with which our daily activities are not immediately concerned. Our generation exhibits a very lively and wide-spread interest in the practical works of religion. We are above all things given over to great enterprises. We have the general good-will and the passion for self-propagation of a young and self-confident race. Religion has its place, amid the immense and varied engrossments of our over-active life. But only a venturesome imagination could discover within any of the organized bodies of faith the reflective and speculative spirit which shadows the world in the serene melancholy of disenchantment. Our world is a very bright and a very absorbing place. It makes imperative demands upon every faculty of our human nature. We have that sense of partisan loyalty which belongs to youth, and in so far as we concern our-

selves at all with the formularies of faith we accept them as a part of the whole to which our loyalty is given. But we have forgotten that these same formularies are in reality symbols of great epochs in Christian civilization, and we have in general hardly so much as curiosity about the plan of a Creator who framed and who governs a world for us to live in only that He may at last dramatically redeem it. The modern mind is set to another pattern: it is trained to think on other lines than those of scholastic speculation.

We dwell upon the significance of this change of popular interest. It is not one of many incidental conditions which separate this age from the "Ages of Faith": rather does it imply an utterly different world, and therefore the vital religious thinking of to-day and the social customs and institutions which are born out of the life of to-day, will have the freshness and the originality of pioneer adventure. The religious motive of the twentieth century—a motive that is creative of social forms and compelling in personal conduct—must as truly come forth out of the absorbing interests and out of the moral ideals of the people as did the Christian Church come forth from the Empire's dying life. It was not as a skilled dialectician,

but rather as an interpreter of a spiritual revelation that Origen replied to Celsus. It was not as a dreamer of a Utopia, but as a creator of a righteous society that Augustine wrote "The City of God."

It is only by straining the imagination that the child of this century can put himself into sympathetic relationship with even so modern a writer as the great Cardinal, and feel with anything like his intensity the outward authority which is imposed upon us from past ages. And it is undoubtedly a cause of our present uncertainty and confusion that the dethronement of this outward authority has taken away from many souls the spiritual leadership and the moral purpose which give assurance of faith.

The clear eye of Newman saw the powerful forces of disintegration which were to be let loose when the familiar restraints over the mind were broken down; when the right of personal judgment was to be acquired without the corresponding endowment of moral responsibility; when individualism was to come into its rich inheritance without the training of stewardships in the social body; when the perversity of the human will was to overtop the nobler obligations of corporate action; when the idiosyncrasies of undis-

ciplined or distorted minds were to flaunt their follies before the wisdom and the experience of the centuries; when the passion for pleasure was to supplant the kingly authority of duty; when the sense of the preciousness of life was to blind men to its eternal source.

All this which he saw and against which he strove has come to be the familiar circumstance of our surrounding. The great work of emancipation from the bondage of traditions and institutions has left to us a rather shadowy outline of the wholeness and the unity of the Church body. Perhaps the most striking feature of our present situation, however, is the wide-spread interest in the new forms of religious doctrine and life among those for whom the present organizations have little attraction. The mere fact that laymen of eminence should care to give the results of their meditations to the world is in itself significant. But of far more importance is the fact that these unattached prophets of modern faith should find so eager a hearing throughout the Christian world. It is altogether probable that the conservative forces of ecclesiasticism will strengthen their bulwarks and concentrate their energies during the next decade, but the growing demand

for a rational religious faith is already creating a new literature of inspiration and interpretation.

The struggle that is to come will not concern itself with the former controversies between science and religion, nor with the value to human society of the organized forms of faith. The old battle-ground of the schools and churches now sleeps peacefully beneath the noonday sun. The widespread and active humanitarianism of the forces of religion has won universal recognition. The question of the hour lies deeper and is engaged with the motive and method which inspires and directs this spirit of helpfulness and good-will. The question which must be faced and answered is that of the dogmatic basis of religious life and of its authority over the thoughts of men. The issues of the past half century, it may be clearly seen, have brought about a larger general agreement upon the substance of faith; but in no sense have they brought into accord the two dominating spirits of our time. The Church, in its strictest dogmatic interpretation, seems ill-equipped to deal with the intellectual demands of the world in which it finds itself. It is still isolated and esoteric. It still is applying to new and perplexing diseases the old

remedies which belonged to a simpler civilization. How to bring about an adjustment between this great and resourceful body of fellowship and faith and the world of individual emancipation and social extension?—that is the question of the hour.

It must be recognized that the very existence of the Church is involved in its dogmatic suppositions. It firmly believes that these dogmas are essential to the world's salvation. It regards its evangel as a sacred trust and holds that its main mission is to lead the wayward minds of men into the knowledge of saving truth. To be sure the present-day activities of the Church are largely given over to social amelioration. It has drawn into its very heart the humane passion which distinguishes this generation. But it has not escaped notice that very much of the philanthropic and educational work of the world is far more wisely and effectively performed through agencies which are utterly detached from ecclesiastical control. Religion has quite another function in life than the serving of tables. Its really great concern is not with the temporal well-being of men. The business of the Church is to interpret the world of sense—the world of experience—in the terms of God. It is therefore in its essence

the prophetic voice. It is a living body, endowed with a vision of the eternal, commissioned to declare in the name of God the imperative authority of the moral law over the individual wills of men. The truth of the Church cannot in the nature of things rest upon the fluctuating speculations of the human mind. For the Church which is presupposed and perhaps in a measure prefigured in all forms of organized religious life, is the embodied idea of the socialized spirit of God upon the earth. And so, upholding a divine revelation, it proclaims, even in its imperfect and fragmentary forms, the ideal of an absolute source of creative and moral life whence flow all the streams of human phenomena. To be sure no such Church has ever existed in time or space, but the idea of it has been a potent factor in the developing life of man. And whatever authority is given to the outward and visible body comes to it, because through all the mutations of fortune and through all the changes of human understanding, it has been a witness to the unity, the universality, and the absoluteness of the faith in a moral universe.

The institution which carries this high message is in the truest sense Catholic, for the symbols of its faith have come to represent

a universal truth. The words themselves grew out of the vocabulary of a certain philosophy and were immediately connected with certain phases of life and thought among a limited number of believers centuries ago, but these words became charged with a spiritual meaning, and they have stood throughout the generations as the signs of the wholeness of the Christian revelation—the revelation of the power and mercy of God in His relation to mankind.

This world, replete with divine images, established through tests of moral experience, is our inheritance. Our lives are played upon by countless influences from the past. However brief our day upon the earth, that day yet links us to the centuries that are past and to those that are to come. We are born also into limitations of thought and tradition, of civilization and racial characteristics, and whether we will or no, our individualities reflect the conditions out of which they came, and continue the series to which they belong. Beneath all the variations in type which meet the eye there is a common unity not only in the realm of physical science, but in spiritual inheritance and endowment and destiny.

The Church is the symbol of the spiritual

unity of mankind—a unity which transcends all variations of time or place and which gathers into itself all the accumulative individual experiences of life. It is upon this appeal to the spiritual nature of man that the true authority of the Church must rest. Man as a member of a divine order imposes a higher will upon man as a detached individual. And, after all, the individual is never detached. He is always a member of a body, and his highest flights of individualism are but strainings against the fixity of convention with which the larger life of the series is involved. The futility of much of current criticism lies in failure to recognize the logical sequence out of which present conditions arose. The reformer too often lacks the *feeling* of history. He can see only the red light of cataclysm. To him Jesus was not the interpreter of the life and institutions of His race in the terms of the universal faith, but was rather the iconoclast whose disturbing doctrine was the breeder of revolution. But Jesus was distinctively a child of Israel whose divinely illuminated mind saw the universal implications of His faith. Some said He was Esaias and some John the Baptist, and He was indeed the flower which sprang from the prophetic root. The institution

which gradually crystallized from the associated life of His followers outgrew its local limitations. It entered new regions of the world and applied itself to the solution of great problems of life. But always it was an evangel and a moral summons. It expanded beyond the earliest historical setting, but through whatever changes it passed it preserved a definite body of facts which it sought to interpret into the language of the world's experience. It awakened also within believers' hearts a certain spirit of expectancy which colored with a metaphysical tint its outlook upon this passing world.

The story of the growth and determination of doctrine is an illustration of the law of selection. The Church incorporated into its life all those affinities of language, religion, civilization with which it came into contact, and built them up into a system which was expressed in terms of philosophy, and which became the norm of truth. In all this process only those elements which were sympathetic to its genius became involved, and the system which finally came forth triumphant and which became the test of orthodoxy, showed the unity of normal development and adaptation.

This unity manifested the purpose and re-

vealed the steps and method of the Church. The most amazing quality in early Christian life was the quick development of self-consciousness—the sense of destiny—the almost intuitive way in which it moved forward, choosing its path, opposing or yielding to influences about it, adding to its strength and growing into a united, compact, and centralized body. This body of the Church was thus made up of two members which could not be disassociated: one was its moral summons, and the other its unity of life expressed by its ancient tests of apostolic association and Catholic doctrine.

Orthodoxy is therefore an immense and complex structure. It is a system built up of materials from many sources and welded into a composite whole. It is the framework of the Church's life, hardened by many battles and tested by many trials. Or to change the figure, it is the embodiment of the definite purpose of the Church, the mature reflection of its experience and wisdom. It has proved its capacity to wear the crown of truth.

But it is clear that the welfare of any system depends upon its absolute control over the training of its followers. Contact with other and anti-sympathetic systems must inevitably lead to confusion and division. The

Church in its wisdom rightly estimated this danger, and in the days of its power rigidly guarded the sources of its life. Not the least of the signs of the genius of Charlemagne was his establishment of a system of schools in which generations of the young might be taught to think the Church's thoughts. Other systems of philosophy there have always been, but they have been turned into enemies of the true faith and scorched with the infamy of heresy. The sting of poison has not yet left that evil word. Even to-day, when liberty of thought has been exalted into a divine right, the searcher after God in any other than the classic system is branded as a traitor to his faith, and heroism, devotion, self-sacrifice in the service of Christ are counted of little worth. More than one religious body of our day which came into being through the agony of struggle to worship in spirit and in truth is stained with the crime of persecution.

It is conceivable that if man were a perfect Christian the affinities of faith would reach all those elements in social and economic life which make for righteousness. We should thus have a universal, united, and authoritative Church which would apply to the solution of present-day problems the principles of eternal truth. But the situation which meets

us is that of a great system of doctrine drawn together through the selective spirit of the ages, confronted by a quite independent system which seeks to embrace all the known facts of life and to apply to them the tests of scientific and historical criticism. It is not strange, since the religious sentiment and association of youth is no longer confirmed by intellectual training, that the unity of the Church is destroyed, and its authority dissipated, and that the age of individualism is upon us.

The gain of religion during the last generation seems to have been that the substance of faith is more deeply rooted than ever before in the life of the people. But the loss to the Church has been that the fixed interpretation of the historic creeds seems no longer adequate to express the intellectual forms of modern faith. Now the creeds deal largely with facts and only by implication with the spiritual signification of these facts. But facts or historic events cannot rightly be objects of faith, for they are subject to the ordinary laws of investigation and belong therefore to the realm of science. It is true that the Church in its Catholic system is involved in a sequence of history, but this could have no special significance so long as it re-

mained not only the guardian of the facts but the interpreter of their inner meaning. The age of questioning began when the established and authoritative system of the Church came into contact with an intellectual order which recognized no authority and was the bulwark of no establishment. Under the fire of criticism the motive of the Church became clearly one of self-preservation through the defense of that system with which its moral authority is inextricably involved.

The Church cannot in the nature of things be entirely free in the pursuit of truth. For its very genius is to seek for its affinities in the realm of thought and experience, and it instinctively follows the law of selection in its progress—acquiring and repelling by a standard of its own creating. The perplexity of the modern mind is inevitable because it seeks to hold within itself two irreconcilable principles. Never again will the Church become the custodian of facts. It will be more and more driven to an adjustment with the existing world and will find its true place as the spiritual interpreter of all human experience.

The question is no longer confined to the credibility of the recorded events in the Gospels or in the history of the Church. For the

substance of faith is not the uncertainty of historic testimony, nor the formularies of a philosophic system, nor yet the witness of unnumbered generations of believers. Faith is the exercise of the will upon the great principles of human life, and its main object is not the overcoming of the reason, but rather the moral import or interpretation of the facts with which life is concerned. Personal faith is the surrender of the individual will to the cosmic laws which establish a moral order and by which alone man can find his highest life.

The readjustment of faith from an established tradition to an established law is not in itself a loss. It may become an immense gain in moral worth and dignity. The secrets of God's counsels may be past finding out, but upon the manifestations of God's purposes and methods must the coming faith of Christendom be based. A religion without dogma would be as ineffective for moral uses as, let us say, would be any vague sentimentality for the driving purposes of life. But the ascendancy of dogma over the spiritual movements of religious faith will, as the wide world bears witness, harden that faith into a material and immobile form. For dogma is by its nature nothing more than an

agreement in definition of the great basic facts of faith, and behind the facts lie their implications in conduct and emotion which are the valid incentives of spiritual life.

“It is in making endless additions to itself, in the endless expansion of its powers, in endless growth in wisdom and beauty that the spirit of the human race finds its ideal. . . . Not a having and a resting, but a growing and a becoming is the character of perfection as culture conceives it; and here, too, it coincides with religion.”¹ And the interpretation which Arnold gives to culture is the essential spirit of our faith in the ancient creeds of the Church. The batteries of scientific criticism may riddle them, but no criticism can detract from their enduring worth so long as they are universal symbols of a faith which gives to the soul an assurance of a moral universe, which justifies noble conduct and excites pure and unselfish emotion.

Herein lies the secret of a true toleration. Says John Locke: “Since you are pleased to inquire what are my thoughts about the mutual toleration of Christians in their different professions of religion, I must needs answer you freely, that I esteem that tolera-

¹ “Culture and Anarchy,” p. 11.

tion to be the chief characteristical mark of the true Church. For whatsoever some people boast of the antiquity of places and names, or of the pomp of their outward worship; others of the reformation of their discipline; these things, and all others in this nature, are much rather marks of men striving for power and empire over one another, than of the Church of Christ. Let any one have ever so true a claim to all these things, yet if he be destitute of charity, meekness, and goodwill in general to all mankind even to those that are not Christians, he is certainly yet short of being a true Christian himself. . . . If the Gospel and the Apostles may be credited, no man can be a Christian without charity, and without the faith which works, not by force, but by love.”¹

No age can be engaged in a great enterprise or absorbed in social reconstruction without the exercise of a living faith. Nor can it be possible for one to live without confusion and distress in a period when the social body is passing through a radical change. On the one hand, the solidarity of human thought and the power of tradition are immense factors of immobility. Man clings to his inheritance as cherished possessions. They are

¹“First Letter on Toleration.”

the visible signs of the life and achievements of other generations, and they stand for the firm foundations of the social order. Fixity is not only a quality in the interpretation of creeds: it is an element in the structure of the human mind and of social institutions. On the other hand, the formularies which sufficed to interpret the actual world of one age may be quite insufficient to explain a world that has passed through fundamental changes in its physical and social structure.

So far as religion is a life of conduct and emotion it is subject only to the natural laws of expansion and growth. But in so far as it is an intellectual or speculative system it is swayed by the forces which are affecting the communal and the individual life. The law made to apply to a united Christendom has a very different value in a divided universe. The authority of an ecumenical council can have little weight in a church or world where united practice is impossible and obedience a forgotten word.

However reprehensible and short-sighted may have been the Church's method for obtaining unity of government and belief, it nevertheless was inspired by a great principle. It was no part of its early dream of

destiny to rank among the institutions of mankind. It sought to embrace all human life, and to arrange all the interests and activities of man in the order of their eternal values. Its unique place among the religions of the Roman Empire was not in any originality of doctrine or in any peculiar form of government. Rather was it in its fundamental conception of the meaning of life. It saw life in the whole, and the test of the worth of things was not the estimate which men put upon them for their immediate availability, but of their importance in an order—ever clear to the religious imagination—which was moral and divine.

The Catholic Church planned and built an institution in this world which should include or control all the institutions of human society. Yet its aim was other-worldly. It created and set in motion an immense and complicated machinery to prepare men for the world to come. It is said that "Catholicism is the religion of the chaos of peoples," because it conceived of a universal humanity for whom the chief concern of life was not the affairs of this world, but the eternal interests of the undying soul. However far astray the Church wandered—however choked the channels of its moral influence became through

pride, ignorance, blindness, arrogance, and the lust of power—it never lost wholly its distinctive feature of a universal society which represented upon the earth an all-embracing kingdom of heaven. The happenings of this life therefore were not of supreme importance. Poverty and suffering and death were not the great tragedies they now appear. The transitoriness of all human experience was seen as the inevitable preparation for an eternity of joy and delight, and the individual pilgrim through the world discovered his destiny in corporate union with the undying and universal Church. The welfare of the Kingdom was the important thing, for within its hallowed walls were refuge, peace, salvation.

“ Forsooth, ye have heard it said that ye shall do well in this world that in the world to come ye may live happily for ever; do ye well then, and have your reward both on earth and in heaven; for I say to you that earth and heaven are not two but one, and this one is that which ye know, and are each one of you a part of, to wit, the Holy Church, and in each one of you dwelleth the life of the Church, unless ye slay it: . . . and the deeds that ye do upon the earth, it is for fellowship’s sake that ye do them, and the life that is in it, that shall live on and on for ever, and each one of you a part of it,

while many a man's life upon the earth from the earth shall wane."¹

This was a great vision—the vision of an all-comprehensive society of men, acknowledging the supreme authority of God and devoted to the eternal welfare of mankind. In such a vast organism unity was the first and most essential element, and the individual thought and will were but the single drops of water in a great sea.

No interpretation of the religious situation of our day can have wisdom and understanding which does not recognize this splendid dream as the inspiration of all great leaders in religion. There is such a thing as the mind of the Church. There is such an idea as the spiritual unity of all mankind. Individualism can never be the result of a great religious faith, for faith is a passion of the soul, and passion ever seeks fellowship with its kind.

It is just that Catholic vision of a unified world that has been born again in our generation. Again philosophy and science have become the handmaidens of religion. The search after the one source of energy is, to the spiritual mind, a search after God. The aim

¹ William Morris : "A Dream of John Ball."

to find the stable laws which persist in all ages and places in a search for the unity of the human family. The study of the ever recurring phenomena in institutions of society and government and religion is a testimony to the solidarity of social life. Universality must be the measure of every great principle by which we interpret the present forces of the world. The little reformer with his new invention for setting the world right; the little visionary with his new dream of an impossible social order; the little agitator with his story of wrongs in existing conditions can never of themselves reach the motive impulse of this age. That which is essential and fundamental—that which comes forth out of a people's life—that which is a development of experience—alone can bear fruit in this marvellous time.

It must therefore be that the ecclesiastics who have given out that the question before the Church in this day of uncertainty is not what is true but what the Church teaches to be true are alike ignorant of the genius of the Catholic spirit and of the deeper impulses of the religious nature. A catholic faith is concerned with the wholeness of life. It sees individuals, epochs, revolutions as parts in that whole. It waits upon the centuries. It

has a vision of history. Its serene eye sees below the tossing waves of human passion, pride, and folly, the inevitable tide whose advance and retreat are fixed by immutable law. The belittlement of the Church by its chosen leaders cannot destroy the great idea which makes it divine. The Church is not of to-day, or of yesterday. It is not of popes or bishops or councils. It is not of creeds or systems or polities. It is wherever man is—in forms of organized society—for there God must be. We must believe that in the idea of the Church is comprehended all that is vital to human life. From that idea flows forth the spirit of truth. It brings together into sympathetic unity the partial knowledge and the partial experience of the many phases of civilization. It is needful for us in this day of questioning or revolt to recognize that the authority of the Church lies in its vision of the Absolute and therefore in its interpretation of the everlasting values of life. The teaching of Athanasius may be true, but it is not the whole truth of God. The teaching of Darwin may be true, but it is not the complete revelation of the divine mystery of life. Yet each may be an inspiring guide as we grow up out of the individual and personal mind into the universal and churchly mind

which embraces and unites the races of mankind.

It makes all the difference whether the disciple of any religious body approaches its sacred formularies from the point of view of a jealous and exclusive sectarianism or from that of the great Church which is the symbol of a divine society. These formularies may be infinitely dear to one who sees in them or beneath them the religious spirit of an age seeking to express itself in terms that are intelligible to the mind. They can be but symbols or signs of unutterable things. They stand for the mysteries of human life which no man can express. But this we know; that whatever else they are, if they truly reveal the spirit of Catholicism, they must be the symbols of the spiritual principle by which the Church interprets human experience. In what other way can we give a worthy and dignified interpretation of the Apostolic Formula? Who would say that in those few formal clauses is to be found a true interpretation of the Church's spirit unless we read into them a meaning that is as wide and varied as all human experience? Of what ethical value to us of to-day is the test clause "suffered under Pontius Pilate"? The words of this ancient symbol are dear to us because they are

signs of that living faith by which life is infinitely enriched and ennobled; and, using the words as signs, we may interpret them as the declaration not only of our inherited treasure, but of our will and choice in life.

We are bound to recognize that any formula must be conditioned by the intellectual outlook and the philosophic preconceptions of the age out of which it sprang. But in so far as it is the symbol of the faith of the Universal Church it must be capable of indefinite expansion of meaning and of adaptation to every form of growing life. In the scholastic period it was taught that there is a "Two-fold Knowledge"—i.e., that the same statement may be true in theology and false in philosophy. This form of dualism is utterly repudiated to-day. It is one of the moral passions of our time that truth is a sacred thing. Yet it is truth in its larger meaning—truth as it comes to the individual mind with the enrichment of its universal significance. Then again we are aware not only of the historic changes in words or statements, but we are more and more becoming conscious of the limitation of individual temperament and of the variety of individual experience. So far as reality can be symbolized by words we recognize that each mind

must use its own form of interpretation. The words themselves are simple and universal. They must carry a larger meaning than appears upon the surface; they must be signs not only of the facts of an historic sequence, but of the principles of a spiritual faith. The individual in his great confession merges his partial and imperfect vision in that which the seers of all generations have beheld, and bears his witness to the faith, not as a detached being, but as a corporate member of the family of God. A heretic is really one who chooses for himself; who separates himself from the unity of the body. He is guilty not so much of mental aberration as of perversity of the will. But skepticism may be a quality of moral heroism—a passion for sincerity, a fine adjustment of life and mind to experience. Skepticism may be but a recognition of the changed relation between the sincere individual and the changed world.

The Church then is the outward sign of the highest form of unity man can know. It has not mistaken its mission, nor has it too highly exalted its place among the institutions of the world. It is a symbol of a perfect social state which has ever dazzled the imagination of poets and seers. It is the present witness of a great company who have borne their

testimony to the spiritual value of life. The unity it proclaims is greater than that of family or nation or race. It is universal: therefore it embraces all civilizations, all times, all achievements, all history, all loyalties, all aspiration, all knowledge. It is the most vital and persistent of all human interests, and the ideal it puts forth shines like a beacon light over the black pages of history. To it, therefore, each individual man owes a high loyalty. Apart from it the individual is a stranger upon the earth.

This can be the only true approach to the problem of the Church in this age. It stands for an idealized human society and its authority is that of man's highest dream over his lower and more selfish and partial nature. It is not only the home, but the conservator of all truth. This truth it sees at many angles. To what then does the individual owe his highest allegiance? Is it to science, to art, to family, to nation, or to that which includes all these? Only he cannot be loyal to the real Church and accept anything less than the highest idea of truth, of the noblest conception of life as the widest expansion of social sympathy. He uses the historic formulas not because they are statements of truth, but because they are signs, universally

used, through which he acknowledges his larger life within the associated body, which is ideally the body of truth. It is in this body that we believe—in its authority over our individual wills; over our imperfect thoughts. It alone is the living witness to the solidarity of mankind in a spiritual fellowship. But formularies are the language of the imagination. They convey ideas and emotions that are not definitely expressed. To understand their real value the mind must pass through history and metaphysics into the region of sympathetic understanding. In those realms of scientific interpretation they will hardly meet with universal assent nor symbolize the immortal truths for which they stand. But in their own rightful place as the recognized and commonly accepted signs of the spiritual worth of life, of the mysteries of the soul, and of the upreaching of the spirit towards the ideal union of all sentient things in the one divine source, they carry an authority which a divine order imposes upon individual wills. The worshiper loses and takes on something in his union with his fellows. There is always a surrender, real or implied, as the price of associated life.

What is the individual's duty towards the classic formulas of the Church?

1. If we understand the temper of this age we are led to believe that the astonishing revival of social sympathy and the deepening sense of social responsibility indicate an approaching rebirth of the mystical spirit of fellowship with Jesus Christ. No observer can be unmindful of the fact that beneath the outward manifestations of a materialistic interpretation of life there is a growing reaction towards the spiritual aspect of all experience. The sharp division between the Church and the world no longer exists. It is curious to note how the dominant figure of Jesus rises in places that seem furthest remote from the influences of the Church which bears His name. He has become secular in the sense that His doctrine has become available for the practical uses of life. Learning is no longer "profane." Government is distinctively a moral process. Commercialism is recognized as a great world power for good or evil. The rich man is almost afraid of his riches, for the public mind is grasping the meaning of the word "stewardship." We live in an age of dissatisfactions, of social readjustments, of vague religious longings, of uncertainties about the future. We may appear crude, crazed with the passion for possession, driven

on heedlessly by selfish desires for individual place and power. But the historian who looks back upon this glittering period of modern life will understand, as we cannot understand now, that we are as sheep going astray because we have no shepherd.

To the Church is given, as it has rarely been given before, the shepherd's opportunity—the opportunity of leading bewildered minds and hungry, unsatisfied souls into the rich pastures of spiritual certainty and of moral fellowship. The condition of such an inspiring privilege lies in the Church's understanding of the ways in which men, without religious ties and traditions, think and feel about their human heritage. It surely will not be by cutting down the content of faith, or by a belittlement of the outward body of Christ that men will be drawn to God. Any effective awakening of the Church to the opportunity of leadership will mean a new sense of its unique place in human society and a new vision of its divine endowment.

To the individual disciple the Church will become the greatest and most enduring of all social institutions. He will hold it high as the object of his loyalty and love. He will recognize that if it be truly the Church of

God it must stand among men as the mediating unity of all great interests which concern the life of humanity. This day is a day of discoveries, of immense accumulations of special knowledge, of a miraculous expansion of the intellectual horizon, of a strained curiosity about the mysteries of the universe. But the spirit of man remains the same and there is as yet no prophetic voice which may interpret the wonderful new world into the familiar terms of his historic faith. It is a great lift of the imagination to conceive of the Church as the unity of all life—of gathering into itself all achievements of the mind and all aspirations of the soul, of transfusing them into parts of one world power, of transfiguring them with a glory which shines from the one source of all things. Amid the marvels of intellectual mastery over material things, the individual of to-day is strangely isolated;—the schools, the professions, the arts, the great creative and distributing activities, even, are strangely separated in all vital relations. We pursue our aims, unregarding and unregarded, in a divided world. More especially is this true in social changes and readjustments. The great cities of to-day are teeming with passionate life which knows of no center of united interest.

Forms of civilization are being created, the future import of which no man can foresee, and of which most citizens are in utter ignorance. The streets are a babel of tongues, the customs and habits of life are as dissimilar as if separated by oceans or centuries. The aims, the hopes, the feelings about life reveal the fundamental disintegration of society and the loss of the sense of coöperation of the many parts with a common whole. Whatever else we may believe of the Church in this age, faith demands that we hold it aloft as the symbol of the unity of all things within a moral universe. Its mission is to coördinate the diversified forms of interest and activity and to teach that there is no completeness of knowledge, no fulfillment of achievement, until knowledge and achievement have found their unity in God.

The interpretation of the creeds must therefore be a noble exercise of the creative imagination. Behind the ancient words, which of themselves convey so little of the Church's highest spirit, may be seen the temple of a spiritual faith into which the peoples of all nations and tongues do gather to worship in the bond of a common humanity and in the hope of a common salvation. In its great confession the soul comes into the

presence of those things which the eye cannot behold, but to which the will yields obedience as to a divine authority.

2. The individual believer, in the moment of corporate union with the whole body of Christ, is bound to recognize that the creeds, as mere statements of historical fact or of metaphysical postulates, have no supernatural worth. They came forth out of the conditions which confronted the Church at one great epoch of its life, and represent the intellectual and moral problems of the time. This is very far from maintaining that the classic formularies of Christian faith had no other than a local or temporal bearing upon the Church's understanding of the truth it was commissioned to teach. They represent that long struggle of early Christian scholars to find an articulate expression of the mystical experiences through which their souls had passed. But they represent also the effort to apply to particular dangers and to special needs the whole truth of the Church—the truth in which men in all times and in all places were to find salvation. This truth could hardly be suggested in the few formal and stately sentences of a forgotten philosophy, yet it is infolded in every word, and the creeds could but be signs of the whole-

ness of God's revelation which must be sacred to the Catholic Church throughout all time. The facts are subject to the growing understanding of man. The words are windows through which the light of truth may shine. But the truth thus symbolized is still a moral challenge to the individual will of man and calls to him for coöperation and obedience. If the modern world has any new knowledge of God, or of the wonder and variety of God's revelation, it is all presupposed in those historic forms which suggest but which cannot explain the mystery of the divine Being or the manner of the divine activity. The fact that a council framed a formulary has no weight, because, as Matthew Arnold has pointed out, speculation is always an individual matter and enlightenment is not necessarily to be found in numbers.

3. The really insistent question, however, remains to be answered—the question of the individual's personal attitude towards definite statements which have come to express the content of the Church's faith. It is a question beset with difficulties, and it warrants the understanding sympathy of thoughtful men. We all recognize that literalists of every school demand that these

statements be tested by the standard of scientific values. But we have come to realize the insufficiency of any symbol to set forth the glory and beauty of revealed truth. Either the words of the formularies mean more than they express or they ill deserve the attention which has been given to them. The clause "He descended into Hell" is no longer a sensitive point in theological controversy. We may therefore dare to inquire into its meaning in the temper of the modern believer. In just what mental attitude must the mind put itself to find in these literally interpreted words an article of Christian faith? In the Protestant world at least there is and can be no definite picture of such a journey to a non-existent region. Moreover, such a literal interpretation robs the article of every vestige of meaning to a modern mind. Whatever and wherever "Hell" may be, the logic and force have gone out of the words with the incoming of a new cosmogony, and the acceptance of Jesus' doctrine of the nature of God. Yet to the spiritualized imagination this clause is filled with inspiring suggestion. It is true—divinely true—in the only way in which the mortal mind can conceive of spiritual things. It is true, far beyond any conception that the

Church has ever practically held, that Christ did and does descend into the nethermost Hell where the souls of His brethren are fallen. It is true that no dark corner of God's universe can escape the effulgent rays of the divine light. It is true that the divine plan recognizes no finality in the judgment of men. Christ the lover of man, Christ the eternal light of health and truth, Christ the recreator of the world—all of this is in accord with the great principle of interpretation which is that the idea of the Church is the mind, the *nous*, of God: it is the idea of the unity of all things in their divine source.

A creed is in its very nature a sign of something it does not definitely express—or it is a vanity. That something is the Universal Church as the organized life of the spirit of God working through social forms.

“It is, however, to the Church,” says George Tyrrell, “to the mystical Body of Christ, to the Creed which incorporates the collective results of her spiritual experiences, that we are to look for the norm or rule by which our own spiritual growth and religious beliefs are to be criticized. *Securus judicet orbis terrarum*: universality is the test of truth: only those beliefs which have been proved fruitful of eternal life everywhere, al-

ways, with all men—so far as they have been put to the test, are demonstrably accordant to the ultimate realities of the supernatural order. . . . The Church at large is the proper organ of this development of belief which results from the communizing, comparison, and ordering of the religious experience of all those who have lived the Christian life in every age or country.”¹

We have seen, however, that the great body of men, within and without the Church, regard the formularies as literal statements of facts which must be accepted or rejected upon their face value. There is very little consideration given to the media through which the words have passed in their long history, or to the differing habits of thought which have definitely colored their interpretation. Professor Santayana, in a most suggestive chapter, has called attention to the dislike of the Greek mind for the violent metaphor with which the Orientals delighted to picture their thought. Metamorphosis, on the other hand, was a familiar mode of imaginative thinking—as in the Lord’s Supper it was a simple matter to conceive of the change of bread and wine into flesh and blood, but the vague poetic metaphor of the sacred symbols acting

¹ George Tyrrell: “*Lex Orandi*,” p. 209.

as a vehicle of spiritual communion was foreign to the Greek genius.¹ Between a metaphysical mystery and a figure of poetry there may seem, to the mind of a literalist, but a sorry choice. He would have the words which express his faith represent exact and definite thought. He would therefore take the Creed out from the realm of worship and place it in the realm of speculation: he would strip it of all that is common and universal and make it a thing that is special and individual.

It is easy to understand into how difficult and unsympathetic a situation the modernist of the present day has been thrown. On the one hand is the authoritative body to which his loyalty and allegiance have been given, and which demands of him the surrender of his mind to a wisdom which is above reason and independent of scientific or historical investigation; and on the other a mental attitude which will recognize no higher truth, no deeper understanding of the mysteries of faith, than can be expressed in a formal statement of belief. That the Church cannot have a knowledge of science or history different from that of the world must be accepted as an established canon of scholarship

¹ George Santayana: "The Life of Reason," Vol. II., p. 87.

in all untrammelled schools; but it is the very essence of a symbol of common worship that it gathers to itself enrichment and beauty in its passage through the centuries. It is a present witness to the spiritual experience of unnumbered generations of believers.

Where indeed shall we look for any statement of a universal faith which will not only embrace the wisdom of the ages, but will also interpret to all varieties of men, to all forms of civilization, and to all degrees of culture, the unfathomable mysteries of the Christian revelation? It is just because the creeds do not lend themselves to analysis or criticism; because they are a common rallying cry, speaking a universal and symbolic language—like a symphony or a great poem—that they are capable of infinite adaptation; and represent, as does the figure of the Cross, the spirit and the truth of the Catholic Church. The creed of an individual or a sect is a point of division. The Creed of the historic Church is a sign of unity.

Therefore in the public worship of this day the Christian believer reaches his highest level of inspired emotion in the great confession of the common creed of Christendom. Then it is that he rises above himself—above his own individual experiences of love, hope,

aspiration, sorrow, or remorse—and links himself to the universal faith and hope of mankind. He transcends all the littlenesses of his own nature—all the limitations of his own age, with its narrow traditions and prejudices and ignorances. In that inspired moment he becomes a true son of God. His tones ring with the joy and the confidence of a universal faith. He speaks in the name of the Church; and all that the Church has ever been, or is, or hopes to be he confesses as his own. It is the gladdest moment of worship. He is vested with the Knighthood of the Cross, and upon his unsheathed sword he makes his vow of loyalty to his order and his Lord. He is a soldier in a great warfare; and behind the symbol of joyous sacrifice and willing suffering upon the altar he seems to see the cloud of witnesses who through faith have subdued kingdoms and wrought righteousness in the name of God and for the welfare of God's children. It is a great act when the individual will loses its life that it may find it again in the unity, the universality, the authority of a common and historic faith.

The passion of the ecclesiastical mind for sameness can never again be realized. Life, as it grows fuller and richer, must ever send out new forms of variations; and, obeying

the cosmic law, develop diverse types of mental and spiritual individuality—to each of which human experience is vital and sacred. The marvel of the Christian faith is that it faces the mystery of this incomprehensible universe with a serene optimism. If in exalting man's divine endowment; if in making life significant and worthy to the unprivileged individual, it has broken down institutions and driven the old philosophies of despair from its door—adding thereby immeasurably to the confusion of the social order—it has preserved nevertheless an assured confidence in its creative power to draw all men into the divine unity of fellowship in the spirit. For it is the property of a great faith ever to enlarge the boundaries of association and to seek after higher and higher forms of contact in social relations.

How impoverished then seems the nature that, amid the revelation of the flow and sweep of expanding civilization, can be rigidly concerned with the security of definitions or with the preservation of privilege. True religion is always a challenge to an incompleted present and a vision of a social state in which the essential individuality of man shall be caught up into the embracing unity of the Kingdom of God. This was the

vision of King Alfred twelve hundred years ago. In his West Saxon version of Gregory's "Pastoral Care" he says:

"It is not fitting that we should teach all men in one way, because they are not all of one mind and of one behaviour. For often the same teaching which helpeth one hurteth another, even of such sort are herbs and grass of many kinds, on some beasts fatten, on some they die. . . .

"Because of the difference of the hearers must the words of the teacher be different, so that he may fit himself to all his hearers, to each after his own measure, and yet not so as to swerve at all from the law and from right doctrine.

"What may we say, then, are the inmost thoughts of men, but as it were the strings of a harp tightly stretched, which the harper very diversely striketh and moveth, and thereby causeth that they make no sound different from that which he desireth? He toucheth all with one hand because he willeth that they should make one tone, though he may move them diversely. So must every teacher with one teaching, but with varied counsels, stir up the mind of his hearers to one love and one belief."¹

¹ Quoted from Kate M. Warren's "Treasury of English Literature."

CHAPTER IV

THE MORAL CRISIS WITHIN THE CHURCH

WHEN Pope Pius Tenth, standing upon the traditional rock of papal authority, issues a decree upon matters of faith, his words carry the weight not only of his sacred office, but also of his immense social influence. We may perhaps share Tertullian's amazed indignation, when Pope Calixtus first assumed the right to speak for the whole Church—" *Audio edictum esse praepositum et quidem peremptorium* "—and yet we listen. We listen, because, in this modern world, no interest which concerns the well-being of any part can be of indifference to the whole social structure; and more especially we listen because the movement which in Roman Catholic circles is known as Modernism is a vital and pressing problem in every organized body of Christian believers.

Within the great historic Church this utterance of the Pope is of supreme human interest. The elements of a thrilling drama

are all present. There, in the person of Pius Tenth, stands the transcendent authority and wisdom of the ancient body of faith. He speaks, not as the Holy Father to his children, but as the unerring guide and teacher of the faithful. The very audacity of his words appeals to the imagination. They are a call to battle. The Church is the citadel of truth. The enemy, who are attacking it from within, must be beaten back, hewn down, and utterly destroyed. Here is a will that would stem the current of the world's life; would hold the thoughts and emotions of all the faithful in bondage. The passage of time, the achievements of knowledge, the rise of a new order which has revolutionized social values, are as nothing. Philosophy, science, historical criticism, are but ministers to the supreme dictatorship of truth which is reposed in the papal chair. The reader rubs his eyes. It seems as if the Pope had taken from their resting-places in a museum of antiquities weapons of ancient warfare with which to meet the destructive machinery of modern inventions.

The voice is there, but it sounds like an echo of a far-away past. The will is there, but where now is the authority which it once exercised over every channel of human in-

telligence and endeavor? The demand is there, but where shall we look for those awful resources of censure and discipline? Will the world, which once trembled at the rebuke of the imperial bishop, now heed the words which demand of the faithful a fearful and unthinking obedience?

The appearance of this last, now historic, papal decree shows that the importance of the intellectual revival among Christian thinkers is not misunderstood or undervalued at the Vatican. The modern spirit is not standing without and knocking as a suppliant at the doors of the Church. It is intrenched within, and is claiming its rights of inheritance as the loyal child of the great Mother. Her enemies are her adoring and devoted sons. That is the pathos of the situation: the anathemas of the Holy Mother fall upon her own offspring.

The Modernist is in a sorry plight, indeed. He is begotten of two great loves. Blood of his blood, flesh of his flesh, and bone of his bone is the Church of his devotion and obedience. He is no Ishmaelite, but the true child of promise. The faith of the Church he holds with all the passion of his soul. Its doctrines, its sacraments, its vigils, and its fasts, are his by inheritance and by the ap-

appropriation of his heart. More than that, his prophetic eye sees in the historic faith and organization the spiritual hope of generations yet unborn. Nevertheless he owes allegiance to another authority. He is the child of another intellectual world. From his earliest conscious moments he has been trained and disciplined in an atmosphere of exact science which knows no final authority save in established truth. To him each new achievement in knowledge is a new revelation of God. To deny this revelation is to deny God. However much he holds in reverence the Doctors of other days, he cannot accept their teaching when it conflicts with the known facts of this present time. He believes that, while the doctrines of the Christian faith were born of the culture of the ancient world, they are not, in the nature of things, forever chained to it; but that it is the mission and genius of the Catholic Church, through its accumulated wisdom and experience of centuries, to give a spiritual interpretation to every new discovery of knowledge and to every new development of human understanding. He would make the Church, not an intellectual dungeon, but the radiant and spacious home of those who walk in the light of God.

He is the citizen of two worlds. Between the love of his heart for the Church of his devotion and the loyalty of his soul to the revelation of truth he must tread his bitter way. On the one hand are the joys, the satisfactions, the rewards, of life; on the other the humiliations and sorrows of those who suffer for very truth's sake.

This great moral crisis, which is so acute within the Roman Communion, is present in some degree within all bodies of organized evangelical Christianity. To enter a gathering of one of their councils is to pass into an unfamiliar atmosphere. The observer becomes aware of a certain preoccupation of mind which gives an indirectness to all its proceedings. It seems not to meet face to face the existing conditions of life; but to be apart from the real world and to be busily concerned in measuring its thoughts or its actions with a remote, but sacred, standard of truth or government. Its real religious zeal is somewhat deflected from its course by the requirements of conformity to a tradition which is manifestly the creation of another age and other surroundings. There appears to be something almost like a fear that the religion of Jesus may escape from the established system and become a free gift

to all men. This is but an extension of the spirit of the Vatican. There is also a Protestant Modernism, and between this and the Mediaevalism which—unavowed and often unconscious—pervades the Protestant churches, lies a wide and unbridged chasm. The tyranny of a traditional interpretation of the Scriptures, the arrogance of an ecclesiastical caste, are the unrelenting foes of the spirit of religious freedom which appeals to this age with a divine insistence.

The Pope has but reasserted the claim of Cyprian, that only by obedience to, and dependence upon the bishops is union with the Church and with Christ possible, for within the Church founded by the Apostles is the whole and uncorrupted truth of God—*extra ecclesiam nulla salus!* He turns the minds of the faithful to that momentous time which Harnack calls “the most fatal turning-point in the history of Christianity”; but even Pius Tenth, with all his power, is not able to bring back again the conditions of social and intellectual life out of which sprang the authoritative and monarchical institution.

Looking backwards, we see how essential to the well-being of the Christian communities, and even to the existence of the Church, was the individual’s obedience to its laws and

conformity to its teaching. Submission to outward control is not necessarily a form of slavery, but may be of the essence of true liberty, or a high and noble choice of the individual will. It may well be that the body which exercises authority over each member (as in a great university), is the one efficient source of intellectual and moral life, and is animated by the highest spirit of the age. It may be an army of defence against the attacks of ignorance and sin upon the social body. It may be the champion of justice and righteousness. It may be the teacher of wisdom, and lead the hearts of men to the love of truth. It may hold up a standard of devotion and self-sacrifice and heroism in the pursuit of a noble cause. It may, in short, gather together into a living and powerful organism the hopes, the aspirations, the moral sentiments, of the age. If the Church cherishes this high ideal of its mission and destiny, then it may indeed be the home of all ardent and generous souls. However glorious its past, its divine opportunity is in the present. Whatever its sacred possessions, they must serve to interpret the will of God to the minds of men. No true disciple of the living Master can be wholly moral by conformity to the standards or requirements of

any other age. It has been said of the Pharisee that he was a moralist a generation behind his time.

It is this ecclesiastical preoccupation with the mental and moral attitude of another age which keeps the Church apart from the actual life of to-day. Men see this sacred institution stirred with activity, eager in propagandism, compassing sea and land, and zealous in a hundred forms of good work. Its immense services to the welfare of humanity are justly valued; yet its power of moral leadership is steadily slipping from its grasp. The voice which speaks in the name of God and proclaims the ancient authority of truth is no longer heeded in the great centers of learning. The Church still appeals to the faithful; but the mighty stream of human activity passes it by.

It must nevertheless be recognized by any observer of social conditions to-day that the Church holds the strategic position of moral opportunity. With its venerated past, its sacred traditions, its divine commission, it reaches, as no other institution can, the deepest sentiments and the noblest impulses of our generation. To it therefore is committed the opportunity and responsibility of leadership; and it is at this point that we

meet face to face the great moral crisis which confronts every form of organized Christian faith.

For moral leadership is a high and mysterious quality of soul in the individual or institution. Its appeal is to the imagination, for it must invest with a glowing sentiment the unrealized aspirations and unfulfilled purposes towards which a generation is struggling. In these it must see the most radiant, the most enduring, realities of the age—those commanding objects of desire which appeal to the ardor and devotion of generous souls.

That, surely, was the romance of the early Church. The humblest believer leaped from his obscurity into the arena of life. He became endowed with the dignity of an ambassador, and set forth on his astounding mission to win the world to Christ. In his passion for righteousness and in his fearless zeal for the revealed truth lay his power over the wills of men. The Jewish faith had drawn many worshipers into its cult by its pure monotheistic teaching and by its noble ethical standard, but the followers of Jesus sought for nothing less than the establishment of a world-wide Kingdom. The Church incorporated religions, philosophies,

social customs, politics, secret societies—all the interests, activities, longings of men—and glorified them with an enthralling faith.

It is just this quality to fulfill and justify every high and outreaching human passion, to uplift it with faith in a divine moral order, that gives to the Church its moral opportunity. The Church will be heard so long as it proclaims in the name of God the reality of those spiritual premonitions which are known, not through the eye of sense nor by the outward experiences of life, but are the soul's inward witness to the eternal good. Thus the authority of the Church cannot be a power once bestowed, nor a grace which trickles in a narrow channel through the ages; nor can it rest upon a norm of truth or conduct once established: its authority is rather in its divine commission to lead every development in human understanding and in social betterment on towards the supreme ideal of life which is secure in its faith in God.

Nothing less than this is the price of true and universal moral leadership to-day. We are a people of high enthusiasms and spiritual adventures. But the most significant quality of our age is its originality—its readiness to break away from accustomed

forms, from familiar and conventional channels of expression. There is unquestionably a change of intellectual attitude, and a temper of investigation towards all authority, so deep and far-reaching that even the most conservative witness is startled. And it is this which is surely forcing Christian leaders to a reconsideration of the place and worth of the Church as a social institution.

Even the casual reader knows that the authority of this great body in the past was based upon intellectual leadership. The Church was never a mere eleemosynary society. It never limited its work to the function of worship. It was the teacher of the truth. Sainthood and scholarship went hand in hand; the great Doctors of earlier days were the intellectual giants of their times. Now it is a distinguishing feature of our age that the sense of the sacredness of truth, of its supreme and compelling authority, of its divine source, and of its infinite variety of revelations, makes one of the great moral passions within the souls of men. If the moral value of conformity has lost its place, there has arisen among the common people a feeling for intellectual integrity which calls out the devotion of a religious faith.

The children of democracy have been fed

on the food of liberty; and liberty has meant that there shall be no obstruction in the path of development nor hindrance to the fullest attainment of personal right. It has meant, in the higher sphere of intelligence, that the pursuit of knowledge and understanding shall break through all barriers of tradition in its way towards the goal. It is chained to no method; it accepts no results as final; but it is animated by a high enthusiasm for the ultimate victory of truth over error, and light over darkness. A generation ago the scientific world was arrayed for attack upon the great and inert mass of tradition with which religion was identified. It had one mighty weapon. The leaders of the scientific method had the ears of the young. They sat, too often, in the seat of the scornful, but always in the seats of learning. They appealed to the awakening impulses of youth. They taught a wonderful new knowledge of which the ancients never dreamed, based, not upon the traditions of the past, but on the new understanding of nature's laws.

A great many foolish things have been said of what is called the "scientific spirit," and many enormities have been committed in its name; but no words can over-magnify the immensity of the revolution which was

brought about when the young scholar was trained day after day in the ways of exact knowledge, and when little by little his soul was filled with the inspiration of intellectual integrity—and by integrity was meant, not conformity to any past tradition or law, but the full acceptance of each new revelation of truth which was discovered and classified through the study of man and nature. In this great principle of the authority of truth, and of the moral quality in every form of study and investigation, a new and wonderful moral motive was given to the common man as well as to the scholar. If it led him away from accepted norms, from familiar traditions, it yet awakened within his soul those qualities of devotion, of sacrifice, of consecration and enthusiasm, which are the fruit of a true religious faith. He saw in the orderliness of law, in the tracings of development, and in the varieties of form, a vision of the mind of God. He found in these a basis of a moral world. He discovered the ground upon which to rest his assurance and confidence that “all things work together for good.”

How much this means to the Body of Christ is the grave question which meets us on every hand. It must be acknowledged

that the whole mechanism of the Church was adjusted to a scheme of things that has passed away. No Father or Doctor who labored and strove for the truth of God in other days could have dreamed of this surging spiritual tide which has swept the minds of men out of the chartered course—not Irenæus, who saw a basis for immortality in the legends of Jonah and the three men in the fiery furnace; not the great Origen, with his extravagant allegorical interpretation of the Old Testament; only Jesus, the great Modernist, revealed the law which reaches to the very core of our life to-day: He that willeth to do the will of God shall know the truth. Is the Church of Christ then anchored to the teachings of the past? Or is it fully and utterly committed to teach the faith that the law of God is the law of life?

The seriousness of this question cannot be overstated. The formularies and rites of every religious body are the sacred vessels in which have been handed down from generation to generation the revelations committed to its keeping. Through the mist of centuries the part which human passion or the limitation of human understanding played in the structure of these hallowed symbols can be but dimly seen. To most

disciples of any particular form of faith or polity it seems as if its "deposit" of truth were a divine gift. This possession is in no sense conditioned by the development of human knowledge. It is from above and is absolute. It is therefore definitely declared that the Church of God is not commissioned to proclaim the truth—as men understand truth—but to preserve the tradition which has been handed down through the centuries. Between a world which exalts intellectual integrity into a high moral ideal and an institution which demands of its disciples either indirectness or limitation of thought there can be no abiding union. It would not be strange if a mind preoccupied with the Church of Cyprian should lose somewhat of its fine sensitiveness to the moral spirit of to-day.

But the aim of all true religious faith is illumination of mind and heart. To this great purpose the Church of Christ is committed. It enshrines the ideal life. It bears witness to the reality of spiritual experience. Therefore on its ideal side it is bound to no past; it is fettered to no system; it has no inherent authority. Its high commission is to proclaim the faith—the faith which has fired the saints of every generation—in the supreme

relationship of human souls to a loving and righteous God.

Never was a greater opportunity afforded to the Church than now to give the richness of its experience, the sacredness of its traditions, the full flavor of its religious life, to sweeten and inspire and direct the lives of men. The scientific mind without the glow of religious feeling cannot finally satisfy the cravings of the soul. The achievements of the laboratory or the discoveries of the telescope may add greatly to human knowledge and widen the horizon of human understanding. But the true leadership for which this hour calls is that of religious faith—it is the assurance of the value of life interpreted in the terms of religion. It is to gather up the results of modern knowledge into a divine synthesis which will illuminate the teachings of the past and give to the present a noble and inspiring purpose. The age of the prophet is upon us—the prophet who shall understand the aspirations, the hopes, the discontents of the time—and whose clear and spiritual eye shall see the revealed purpose of God in this seething and flowing life. Society is crying aloud for moral leadership. It is creating new ideals. This is an age of reverence. It hungers after God.

It can hardly be questioned that the roots, not only of the historic Church, but of every body of Christian believers, were planted deep in a social soil which was inimical to democratic ideals. The spirit of the churches is the selective spirit. By their structure and by their doctrines they are, when literally interpreted, out of tune with the master music of our age. It is true that even the monarchical Church, within its organization, opens the opportunities of a democratic society to its members; and yet as a social institution it represents to the masses of men those special privileges of selection and class against which the best life of this generation is in deadly warfare.

To these masses it seems that the Church is outside of, and apart from, the great moral struggle to make all men free within the City of God. What else is the literal interpretation of the historic rite of baptism? We are told that "all men are conceived and born in sin," and that "none can enter into the Kingdom of God except he be regenerate and born anew of water and the Holy Ghost." Did not the Fathers rightly interpret this conception when they declared that there was no salvation without the Church? Was not Calvin right in proclaiming that Church

membership was the essential condition of enfranchisement in a righteous city? It may seem to us that the long debate about post-baptismal sin was a strange misconception of the spirit of Jesus; but through the smoke of intellectual battle we can discern the clear and strong purpose of those who were building into a mighty order of caste and privilege the spiritual truths which were revealed for the larger liberty of all mankind.

Perhaps in no other doctrine can the immense change in religious understanding and sentiment be more clearly seen than in the attitude of believers towards this mystical and touching rite. The social and parental feeling has issued its decree of love and hope, and nailed it on the door of the Universal Church. We may philosophize about evil, but no loving parent can ever again accept the monstrous doctrine that the child of love is "conceived and born in sin." Against the authority of the Church human consciousness has raised up a higher authority, and dictates in the voice of a diviner truth to the souls of men. What is this higher authority? To the answer of this question the great social movements of our time are directed. The long-established relationships of life are bending to the pressure of a new and ir-

resistible power. The old order which enshrined reverence and authority in parenthood, in office, in social caste, in education, is giving place before the demand that every claim of right or privilege shall be valued by its inherent worth and by its service to mankind. From this upheaval of settled customs, this ruthless examination of long accepted authorities, the Church cannot be exempt. The severe process of readjustment of relations through which society is passing is most surely awakening among all classes a universal and sensitive motive of social responsibility. What Wyclif saw in vision seven centuries ago is working itself out, through the throes of social struggle, into the society and government of to-day. "The law of social obligation is based upon the law of God," and there resides in no institution or office, however sacred, any authority which can contradict the enlightened conscience of the people.

We hear much, and rightly enough, of the service of the Church to other generations—of its zeal for souls, of its protection of learning, of its struggles for righteousness. But to-day we are in the midst of undreamed-of conditions; of a situation for which the Church has made no provision. Organized

Christianity grew into its full strength with the growth of the institution of feudalism; and feudalism was not only a form of social structure, but was also a temper of mind: its genius was force. In the close and dependent relationship of overlord and vassal two great social principles were evolved—authority and obedience. If the Church began by relieving the individual of his personal responsibility, it ended by taking from him every attribute which makes life important in itself.

Now it is just this consciousness of the importance and value of life to the individual that has seeped down through the strata of caste divisions into the souls of the masses of toilers. We are met therefore not so much by a readjustment of social relations as by a violent upheaval of an established order. The rise of industrial democracy is the phenomenon of supreme human interest in our generation. Its huge body has lifted itself through the crust of settled traditions and forms and institutions—dividing, breaking down, overwhelming, with little enough concern about the past or the future. It is a great, brutal, material giant. It demands rights, claims privileges, and compels the attention of the world. It does not appeal: it strikes. It does not ask a hearing: it roars

its commands. Yet it is not a drunken giant. On the contrary, it is singularly firm and persistent and determined. It fills its own world. Its attitude is that of attack. It is alert, watchful, self-contained; and its bitter antagonist is the social structure of class and privilege. It hopes for no heaven, and it fears no hell. Yet it is tender towards its own. It is inspired with the passion of brotherhood; and its protecting arm, which is so ready and strong to strike its foe, is gentle and loving when it enfolds the weak and poor.

In itself this uprising of the toiler is a startling departure from the old, simple relationship of protection and dependence between the overlord and vassal in society or church. It is creating new and perplexing problems in the industrial world. It is changing constitutions and affecting governments. It is uplifting new social standards and making new social values. But the full significance of this revolution cannot be grasped until it is interpreted in the terms of a vast moral awakening, for behind all its good and evil lies the great vision of the worth and importance of the individual life.

It has been often pointed out that the official ministry of the Church grows less and

less attractive to the generous-minded youth of to-day. Even its unique opportunities for human service and its noble passion for the salvation of mankind fail to appeal to the imagination. As a whole, the Church remains strangely detached from the vital interests of the masses, as well as from the controlling spirit of the intellectual world. The questions of government or doctrine with which it is so largely occupied imply a different condition of life and thought. They are lingering memories of a world that has passed away. The divisions of Protestantism have become temperamental rather than doctrinal. Even when the Church deals with the problems of social change, its way of approach is unfamiliar to the modern mind. It is still concerned with its endowment of rights and privileges, its traditions and forms, which it holds to be essential elements of its life and authority. It has still something to preserve which is alien to the social spirit of our time, in place of its authoritative utterance that the prophetic message of the compelling law of God is forever modern.

Yet in the moral awakening which underlies the rise of industrial democracy there has developed an unattached ministry in which the joy and the hope of the early Church

seem to be born again. Here we find the renascence of the romantic spirit which is forever associated with a passionate loyalty to Jesus. In this dawn of the new age of human brotherhood, the lives of the social worker and the civic reformer alike are striving, with divine conviction, toward the supreme sacrifice of the Son of Man. The new ministry of the justice and righteousness of God sees with a new intensity and clearness, from the Mount of Vision of this twentieth century, the one figure which inspired the disciples of an earlier dawn.

“ It was the image of a young man giving up voluntarily, one by one, for the greatest of ends, the greatest gifts; actually parting with himself, above all, with the serenity, the divine serenity, of his own soul; yet from the midst of his desolation crying out upon the greatness of his success, as if foreseeing this very worship. As center of the supposed facts which for these people were become so constraining a motive of hopefulness, of activity, that image seemed to display itself with an overwhelming claim on human gratitude. What Saint Lewis of France discerned, and found so irresistibly touching, across the dimness of many centuries, as a painful thing done for love of him by one he had never seen, was to them almost as a thing of yesterday; and their hearts were whole with it.”¹

¹ Walter Pater : “ Marius the Epicurean,” p. 288.

It is this spirit which breaks away from the classic forms and restraints of institutional organization, and flings itself, in the abandonment of love, into the very heart of the human tragedy. This spirit bestows no charities, and makes no sacrifices; but it fills with the wine of life those privileged souls who can share in the hopes, the discontents, the struggles, and the aspirations, of the masses for whom are opening the gates of a new life. The prophetic eye may see again the inspired vision of the Messiah who is a man of sorrows and acquainted with grief, who bears the burdens of his people and leads them out of captivity into spiritual liberty. If the moral fire has died out of those old basic words, authority and obedience, it has lit up with a new radiance the watchwords of our time, coöperation and fraternity.

Can the Church, into whose keeping is committed the religious welfare not only of a selected few, but of all mankind, stand apart from this deepest and most far-reaching of the human interests of to-day, isolated by the very glory of its history, and dehumanized by the sacredness of its possessions? Is it not just because it is the accepted custodian of religion that there is given to it the inspiring opportunity of gathering into a

divine synthesis all the vast and divided interests of social life and charging them with a moral dynamic? While the fear and jealousy of sectarianism are driving all religious teaching from the public schools, where shall we look for the spiritual guide who shall teach and train these wild and wayward human wills into the larger faith? Who shall teach this individual of the new social order to add to his own personal interests the interests of the whole social body; teach him that his soul can be lost in no deeper hell than that of absorption in his own business or pleasure; teach him personal responsibility for the wrongs of society or government; teach him that the outcast and forsaken, the ignorant and degraded, are members of the social family; teach him, amid his fierce struggles for personal rights, that the highest value of life lies in personal responsibility.

These are the vital and insistent questions which a democratic society may ask of the Church to-day. In a civilization in which industry is divorced from religion, religion from the state, and the state from the most vital problems which threaten its existence, the cry for moral leadership arises from the very heart of a bewildered people. To the Church has been intrusted the stewardship

of great possessions which are the gifts of God to all mankind. The faith it holds, when set free for human needs, is not only the driving power of moral endeavor, but the controlling power of moral restraint.

With so great riches, yet one thing more is needful—that painful thing done for the love of Christ—the surrender of its own, that it may give back to the hungry world the spiritual faith in the Son of God. The preconceptions of the feudal Church must yield before the rising tide of the ideals of a social democracy. The dream of a material empire, the lust of power, the isolation of exclusive doctrinal systems, must be absorbed in the passion of a loyal discipleship which would be as its Master, for where the Christ stands there must His Church stand also. “He stands with a patient smile at the gates of the twentieth century, waiting till the lagging people overtake him. Then he will lead the tired and famishing into his city of love.”¹

¹Ludwig Börne: “Oration on Jean Paul.”

CHAPTER V

THE CHURCH AND ECONOMICS

EVEN the most casual survey of Christian civilization makes clear that the main business of the Church is not the practice of philanthropy, nor the teaching of philosophy. We may indeed accept the statement that religion, even in its earliest and dimmest tracings, is a social phenomenon and "is intimately wrapped up with the tillage of the fields, the pasture of the flocks, the rules and modes of wedlock, the customs of the market, with sanitary rules, with the treatment of disease;"¹ yet we may hold that the highly developed faith of Christendom is in reality a divine revelation of the worth and sacredness of human life. It is the transcendental *idea* of the Church rather than its human services that gives it a unique place among social institutions, and imposes upon the believer a pledge of the highest loyalty. It is

¹ W. Wallace: "Lectures and Essays."

the herald of a divine proclamation. Within its somewhat inert body glows the fire of passion for the eternal welfare of human souls. This idea of the Church is the living God, the infinite source of every imperfect conception of justice and righteousness and love.

Just as in the Grammar Schools of Rome the study of rhetoric led the student out into many paths of literature and science, so the practice of worship within the Christian Church has not stopped with admiration for the perfection of God, but has led the soul of the worshiper on, developing a creative impulse for the establishment of a righteous social order upon the earth. A lively faith is eminently practical, and in a most true sense it is eminently worldly—for, with patient adjustment and adaptability, it applies itself to the critical moral problems of every age, and seeks to create an enduring harmony between the outward condition of things and the inward vision of a Utopian State. The real mission of the Church therefore is to interpret human life in terms of the Eternal. To miss this point of view is to miss all: it is to make the doctrine of Jesus the great enigma, and to justify that long misapprehension of His place in human history which has brought

incalculable misery and confusion into the life of man.

To be sure the Church, as an eleemosynary society, as a factor in civilization, as a force for unity in a disorganized world, may be—and often has been—of immense practical benefit to mankind. When, as in our life to-day, the public mind is fixed upon the amelioration or the enlargement of man's earthly career, it is well to recall the accepted fact that the great civilizing influences—the arts, the schools, the institutions of human sympathy and protection—were, for our era, the Church's contribution to human progress. The idylls of the Church have steeped the earth in the soft light of poetic imagination. The Gospel narratives have filled the hearts of believers with tender and devout sentiments. The custom of social worship has added immeasurably to the dignity and beauty of all social gathering. And, above all, the Christian faith has kindled an understanding sympathy among men, and has extended the boundaries of human interest, until desire for the well-being of all has become a mighty regenerating force.

Yet this is really incidental. The Church stands for ideals not yet achieved. Its everlasting message is a declaration of the divine-

ness of human life. To the religious mind the great incentive for every effort towards social betterment is the fixed conviction of an established moral order in which eternal forces move irresistibly towards a divine goal. The faith which can triumph over the instinct of selfishness, or set out to remove the mountains of social greed and economic cruelty, must be something more than the buoyant self-confidence of a generous nature. It must take God into partnership, and, despite the testimony of the senses or the witness of history, must hold high a belief in the omnipotence of social righteousness. Such a faith exercises its authority over the human will, and brings into play the finer qualities of imagination. It stands for moral insight, for deliberate choice, for personal self-surrender. The Church is above all things the witness of the presence of a divine purpose and power in human affairs. To it, therefore, all questions of social life have an infinite significance. Its vision is always of the Eternal, and its aim to pattern life upon earth after the divine plan.

If the Church is indeed an institution so wonderfully endowed, so delicately adjusted to the spiritual needs of each generation, it is evident that its unique place is to supply

the motive power—the inward spring—of all moral movements. It cannot be committed to any one endeavor, or to any one method, but its message is the authoritative teaching which justifies every form of activity for the ennoblement or the enrichment of human life. When once this true doctrine of Jesus, this inner spirit of Christian faith, is let free, there will inevitably come about an approachment between the classic formularies of the historic Church and those mighty creeds—those splendid piers which uphold the temple of faith—which are beaten out among men by the fierce struggles and the kindling emotions of life.

We have already seen that our age demands a new interpretation of the individual's place in this immense and complex universe. The splendor and majestic sweep of things; the adaptability of each part to a wonderfully intricate whole; the power, stability, and universality of natural law; the fitness of this earth for the maintenance of the ascending forms of living species—upon all this the general mind has come into a larger agreement. The question before our generation is: *How far* these beneficent conditions are extended over the social body. The beauty and fruitfulness of the earth are

delightful themes to those who are recipients of its bounty. The customs and forms of our civilization are matters of eloquent praise from the privileged and powerful. The world is a cheerful and happy home for many to whom the joys and satisfactions of life have been given. But the conscience of this age, awakened and inspired by new appeals of religious faith, is increasingly solicitous about the welfare of that vast number of God's children to whom this earth is and can be nothing else than a destroying hell.

This new demand of faith finds the Church perplexed, uncertain, benumbed, but by no means indifferent. The rapid rearrangement of the social order, the marvelous vitality of the new humanitarian passion, the unexpected encroachment of economics into the very precincts of religion might well startle and confuse any body of established traditions and recognized authority. But while the Church hesitates between the old order and the new, it is being represented to the minds of whole classes of men as a privileged institution, irrevocably fixed into an economic framework of society which is only a thinly disguised system of organized selfishness and greed.

To these people—living on the borderland of starvation, the quick victims of every industrial disturbance, cut off from the saving influences of education, leisure, culture, change—the great inequity in social conditions must seem to lie wholly in possession of material good. The Goddess of Plenty reigns high in their pantheon of divinities. The difference in their lot from that of the more favored is not one of degree; it is an utter separation. Dives and Lazarus are the immortal type of the practically impassable division between the body of the rich and the body of the poor. In our democratic America the most tragic factor in the social order is the terrible contrast between the two extremities of the industrial system. Undreamed-of wealth, without tradition, or dignity, or civic responsibility to inspire or enoble life, on the one hand; and far removed upon the other, sordid, hopeless, blighting poverty which sears and debases both body and soul. “The intellectual, emotional, and spiritual life of every class is impoverished by its separation from the others,” says Lowes Dickinson, “and we creep through life miserable starvelings, mutilated, marred, and ashamed; yearning vainly through walls of glass raised by our institutions for the com-

panionship that shall quicken and complete our heritage of humanity.”¹

If it is true of America that the most painful wound in our social body is this segregation of human brothers into antagonistic groups, this damming up of the enriching and fertilizing stream of common sympathy and understanding between those who are knit together by every natural tie, not less true must it be of our Anglo-Saxon mother, whose social state is thus pictured by the young aristocrat Winston Churchill, in a recent speech: “The social conditions of the British people in the dawn of the twentieth century could not be contemplated without deep anxiety, due to uncertainty and the gnawing anxiety of suspense. The awful gap between the rich and poor, the divorce of the people from the land, the want of proper discipline and training of our young people, the exploitation of boy labor, the physical degeneration which seemed to follow so swiftly upon civilized poverty, the awful jumble of an obsolete poor law, the horrid havoc of the liquor traffic, the constant insecurity in the means of subsistence and employment which broke the heart of many a sober, hard-working man, the absence of any established mini-

¹“Justice and Liberty,” p. 192.

mum standard of life for many workers, and the increase of vulgar, joyless luxury—here were the enemies of Britain.”

These problems of our social structure which once were easily dismissed as the vagaries of unpractical dreamers, have in this latter day forced themselves into the councils of nations and into the centers of industrial activity. To the shouts of rage or to the cries for help from the unprivileged classes the Church cannot longer close its ears. The great sympathies of religion are astir. The new faith must make its first attack upon the forces of division and disintegration within the social body. This hour awaits a leader sent from God. For the Church is the symbol of social unity. It is the bond of universal fellowship. Its most sacred treasure is its divine “deposit of truth”—the truth of the sacredness and infinite worth of every child of man. Its wisdom is not of this earth. It can recognize no inalienable right which is bestowed upon any individual or class to separate from the whole. But it is driven by the irresistible logic of its faith—by the compelling spirit of its Master—to seek out every wandering sheep and welcome every returning prodigal.

The Church, awakened to its opportunity, may bring to this age of revolt and disquietude the divine ministry of reconciliation; for the vision of faith is a universe united in God. And just as once it could accept the mission of interpreting its treasure into a universal language; or again could develop the genius for law and order in a world of anarchy, so now can it apply those splendid, creative powers to the industrial and economic conditions which stand to-day as mighty barriers against the moral and spiritual progress of mankind.

There are many signs of such an awakening. This ancient and august body of religion seems to be passing through the pains of a growing and expanding life. It is significant, indeed, that the Church should develop any especial interest in matters so remote from its historical setting as are the economic laws of the modern world. This new turn of affairs reveals a changed understanding of the implications of faith. The economy of Heaven, with which the Church has dealt so insistently and authoritatively, may be quite different from the economic conditions of human society; but it must surely be a sign of great gain when religious faith comes to embrace all the manifold interests

of sentient life. We have seen that, from this point of view, the Church cannot be another State, but is itself structurally present in every social organism. Its ideal function is to bear witness to the Absolute—the eternal source of all justice, truth, and beauty. It stands among institutions as the representative of the wholeness of humanity. Its voice is the echo of the prophet's cry: "Thus saith the Lord!"

Such a body—commissioned with so high an authority—is at once intimately concerned with every human interest and detached from every human control. It may ally to itself the customs, laws, arts, and sciences of man; but, in the pursuit of its divine end, it may follow an independent way. Holding as a living reality an ideal of Absolute Justice it sets that perfect standard before institutions and governments. But we know that every form of organized life has resulted from the attrition of many interests. In the severe warfare for existence certain elements survive which have enduring vitality; and what survives is always a complex thing. It contains not only the power which beats down obstacles and pushes its way through barriers and triumphs by its might; but it includes also those allurements and charms and

graces of civilization which alone can conquer the conquerors.

This familiar law of the interchange of racial qualities is illustrated at every turning point of history. In the structure of governments and institutions, compromise, concession, and adjustment compose the cement by which the many parts are built into a complex whole. And while in a general way these bodies stand for equity and protection in associated life, in their practical working the great rewards are given to those only who are favored by fortune or endowment. It is the function of religion to uphold in these social groups an ideal and unworldly standard of Right, and thus to introduce an element of dissatisfaction and unrest into the established order. Faith is at once the creator of discontent and the great allurements towards an imaginative excellence. The Church's place among social institutions is that of the organized spirit of unrest and aspiration. To the mind of the Church, Justice is not the best workable adjustment of conditions to the needs of the institutions, through compromise and concession. It is an absolute quality which sets the norm of all human relations and strips every institution, however sacred, of its pretensions to be the

object of ultimate loyalty. In this high estimate of the sacred character of organized religion, the Church cannot be one among many institutions, struggling for preëminence or power, but is structurally present wherever the "two or three" have joined their fortunes and their destinies. However imperfect may be the militant Body of Christ upon this earth, it nevertheless enshrines the ideal of Absolute Justice which is the perfect object of faith. Does this seem an impracticable standard for organized religion in its dealing with the sad and perplexing problems of social life? Then let it be remembered that the corollary of faith is action; and aspiration the great incentive to conduct. The vision of a perfect law may shoot into the skies, but the hands grow rough in the severe toil of building that law into a social state. In another passage Mr. Lowes Dickinson uses the fine expression: "the adjustment of function to faculty,"¹ and the implication of his words seems to be of a permanent, equitable balance between the rewards of service and the personal qualities involved in the business of life. This sense of moral integrity—this delicate but indestructible moral balance—is deeply embedded in

¹ "Justice and Liberty."

the soul of man, and rebels against a social system that is overweighted with the fortuitous elements of birth or chance. In the establishment of a just and righteous social order—the outward embodiment of this high object of faith—the Church of to-day is most vitally interested. It seeks in economics an ally which will give understanding and coöperation.

Where in this world of machinery shall it look to find the outward symbol of an ideal union between service and reward? It sees the worker tied to an implacable monster which binds him in slavery and of which he can never be the master. No effort, or intelligence, or devotion can restore for him that feeling of moral balance which is the basis of assurance and confidence in a just and righteous government of things. It may be that these same wonderful creators of wealth pour their ceaseless bounty into the overflowing lap of a child of fortune who renders to the industrial welfare no service and feels for it no responsibility. The gulf is fixed which separates the actual contributor to human well-being from the industrial parasite whose life is burdened with the limitless rewards of labor.

We hear much of the decline of religion

among the masses, but is it strange that in a Christian world the terrible experience of hardship, poverty, disappointment, and inhumanity should utterly destroy the faith in a moral universe—should betoken a world of chance and the reign of the most fickle and cruel of goddesses?

If this Church which actually exists has any relationship to the Church which is the Body of Christ, it will take its stand upon the Mount of Sinai, and its voice will be the thunder of the Eternal—the law of God must reign among men.

In early days the Church had two great sources of influence. One was its power over the wills and imaginations of men through its scheme of doctrine, joined to an amazing genius for construction and leadership. The other was its concern for human welfare which expressed itself in the exercise of charity. Authority and love provided the great elements of human need and made the Church the spiritual mother of men. The mechanism of the institution was nicely adjusted to the demands of the social body, and if it held the will and mind of the masses in a tyrant's iron hand, it also provided for the comforts of this life and stirred the imagination with pictures of alluring joys in the life beyond.

The Church of to-day finds itself in a new world. The masses are being broken up into individuals and groups of individuals, in whom has arisen a mighty sense of personal right and social equity. An authority which does not meet the demands of this new-born spirit appeals in vain to this age. Charity at its best is but a palliative. Our social system must be based upon equity. Charity deals with the immediate wants of individuals. We of to-day are face to face with the terrible question of class rights. Charity fosters dependence. The aim of economics is to create a race of free and efficient workers. The Church of the Middle Ages offered as a compensation for the ills of this life an eternity of bliss: that of the present day must make its heaven of free opportunity and economic justice here and now.

All this implies no break in the historical continuity of the ancient body of faith. It is rather a recognition of its high prerogative of moral leadership in the affairs of men, and of its adaptability to meet with a moral summons the changing needs of human life. In the great transition from feudal to modern society, in the profound industrial revolution of the middle decades of the last century which introduced this Machine Age and drew

vast armies of workers into crowded industrial centers, there have been developed problems of individual and collective life which demand not only the sentiment of goodwill and a general harking back to the glories of the past, but also call for a certain flexibility in the structure of institutions—for the bringing to bear upon specific conditions of intellectual insight, of appreciative sympathy, and of power of leadership to grasp the control of social forces and direct and shape them towards a moral end.

This need for moral incentive, this call for moral direction, is clearly recognized among recent economic observers.

Professor Seligman thus interprets the movement of things:

“With every improvement in the material condition of the great mass of the population there will be an opportunity for the unfolding of a higher moral life; but not until the economic conditions of society become far more ideal will the ethical development of the individual have a free field for limitless progress.”¹

This mission of moral leadership upon which we believe the Church is embarked, at

¹ E. A. R. Seligman: “The Economic Interpretation of History.”

once limits the field of its activity and endows it with an impregnable authority. For it is the embodied ideal of the human soul. It is the enfolding Mother of all the children of men. It is the Eucharistic light which reveals the body of Christ even in the darkness of selfishness and greed. It is the prophet's clarion voice proclaiming the law of justice and of mercy as the everlasting standard of associated life.

We may believe that this body of religion is not the creation of economic necessity—that it is born from above—yet the play of its divine activities must be upon the human plane; and the witness it bears to the immortality of the soul is not that it adds to the mockery of an impotent and faithless profession here the cynicism of a promised cataclysmic righteousness in a life beyond. It is rather the expectation, the conviction, of the fulfilment of God's purpose. The Church is no poor adornment to our social order, but the secure foundation of the social structure. It must be free from economic control, yet it is the "servant of the servants of Christ" among all conditions of men.

To the religious mind, therefore, the State is something more than an aggregate of individuals, united for the wider interests of

material life. It is a great university for the training of efficient and responsible citizenship, and the mighty streams of activity which carry upon their bosoms the world's industry and distribution generate also the forces which make for moral progress.

The laws which safeguard and protect; the restraints which confine the wayward and the vicious; the terribly wasteful system of militarism which defends the nations or the established order are signs of the failure of society to achieve the highest object of its being. The government of force has had its day. Insurrections against long established orders follow a path as if governed by seismic laws. Government by coöperation can become firmly established only when the chief business of the State is to secure conditions for intellectual and moral opportunity which reach the lowest depth and extend to the remotest outposts of the body politic.

It is, indeed, true that not only governments but private munificences have immeasurably enriched and beautified the common life of man—have opened innumerable channels for delight and happiness. These splendid institutions which extend the field of human satisfaction or mediate for human

ills are the noblest monuments to the inner spirit of modern civilization. They have helped to open the sluiceway through which the retarded stream is pouring tumultuously—the stream of passionate desire for larger and more privileged and securer life, for fuller participation in the fruits of industry, for industrial and social freedom, for a readjustment of the moral balance in the established scheme of things.

The growing self-consciousness in the proletariat mind may well give us pause. Most of all in this great, mad, sensual, heedless America may our sober thought dwell upon the unexpected functions of a democratic government. The way before us is an untried way; for never yet has a state been driven by the inner spirit of its outward body to manufacture the conditions of self-governing citizenship: never before have common education and common moral training become the supreme necessities of national life. But if it is the State's duty to care for the sick and helpless, is it not equally the State's business to provide such environments as will make for health of mind and body? If the State takes upon itself the burden of education, is it not equally important that it should provide for a physical condition of children that

will make education available for economic uses? If the State can restrain the vicious or the unfortunate, should it not likewise control all the conditions which make for crime? If it will give all men opportunity for freedom and happiness, must it not also keep open the way by which alone freedom and happiness are possible?

It is seen that the economic laws of the modern world have a very intimate connection with the changed emphasis that the new spirit of humanity has placed upon the value of the individual life. The social imagination of our day has a certain exploring genius which seeks to understand and interpret the fundamental experiences through which diverse bodies of men are passing. In the old order of the feudal system the laws of obligation and responsibility were definitely fixed. The scale of human values was determined by economic needs which have quite passed away. A revolution far more destructive to established social institutions than ever was wrought by force of arms has swept over the earth, and through that revolution the humblest of men has come within the border of the interest and sympathy of the social body. It is this new factor of a rising self-consciousness in a great mass for whom no secure place

has been found that is driving us through untold experiences and offering to the Church unrivaled opportunities for service. The science of economics deals primarily with the observation and classification of facts. It is left to religion to direct the whirlwind of sympathetic interest towards the unprivileged classes.

The essential distinction between the spirit of scientific inquiry and the emotional impulse of helpful sympathy not only establishes our point of view, but sets the boundaries to the field of religious activity. The Church can bring to the perplexing problems of industrial life no supernatural wisdom, and cannot therefore, by the limitations of its nature, become the champion of any school of economic philosophy or of any scheme of reorganization. Its ever pressing concern is that the sympathetic relationship among men shall extend to the utmost border of the human family. It cherishes an immortal ideal of divine Justice and mercy, and its vision is of a social state in which privilege and opportunity are held as the sacred rights of all. Through whatever changes the industrial world may pass in the enlargement of this sympathetic relationship the Church, if it be true to its ideal, will ever lead the way

towards the consummation of a diviner hope for mankind.

In this new world, towards which we seem to be rapidly moving, there will be, we may believe, some new understanding of the function of private property in its relation to the State. To-day the institution of property is among our most sacred possessions; yet already the signs of a new order begin to appear. The tragedy of wealth is no less startling and dramatic than the tragedy of want. It is significant that the greatest private possessor of all history is to-day preaching the poor little economic rules upon which his starved soul has fed for a lifetime. The hideous incongruity between our national ideal and our industrial state is sinking deep into the hearts of thoughtful men. America has used loud, boasting words about freedom and equality. We still love to call deception, optimism; but the soberer thought is taking heed to the things of to-morrow. We have adopted into the outward forms of democracy an inherited system which must inevitably make for wide and impassable chasms between industrial classes. How can it be otherwise? We have accepted unrestrained Competition as if it were a divine law. We have exalted the cunning genius which can

seize upon the natural resources of the earth and convert them into rivers of gold. We have developed a form of industrial slavery which fills with terror the prophetic souls of our day. We have created a class of ignoble, untrained, irresponsible rich which is a menace to our civilization. We have divorced religion from industry and made the very idea of economic justice a by-word and a mockery. We have, indeed, cast away the crown of monarchy and relegated the throne to the lumber room of antiquities, but we have raised up our sovereigns and our tyrants, and the ancient god of possession still reigns over us.

All this is clear to the man upon the streets. But what of those who see by the blinding light of cruel suffering or of dire necessity? To such our sacred institution of property must appear as a hideous malformation upon the democratic body—as a source of bitter strife and division now, and as the harbinger of social cataclysms in days to come. It pollutes, materializes, and degrades the possessor, and envenoms with envy the heart which desires but cannot win the golden prize.

We stand to-day confused and saddened amid the titanic struggles for possession and power which leave life materialized at one

end and sodden at the other—and wholly without enchantment. Democracy is the outward symbol of freedom in opportunity and in the pursuit of happiness—freedom to fight, and win or lose on the great battlefield of Competition. But the dreamers of democracy had not reckoned with the unknown changes in the structure of the industrial system. They had dreamed of economic independence—of a free, inspiring race for the goal—of the union of classes in a common cause, and a mutual dependence—in a truly representative government, and in a code of laws which protected poor and rich alike. They pictured an industrial state in which labor and capital, production and consumption, work and workers were perpetually balanced by an inward force of necessity. The channels of trade were to be ever free for the ebb and flow of the tide of the great ocean of supply and demand, while education and religion were to reach all classes with their inspiring and ennobling influences.

There were fair hopes for democracy which have not been fully realized. A new social epoch began with the invention of the cotton jenny—a new opportunity for man, a new form of power, a new force of oppression. What the great concentration of wealth, what

the immense increase of productiveness, through the factory system, have meant to civilization is clear to all. But the most portentous influence which it exercised upon the welfare of the masses was in the creation of a new kind of property, which tended at least to restore the long-established order of a ruling and a servile class. For when the tools of work were taken from the toiler's hands, his independence was forever lost. He became the subject of conditions he could no longer control. He was fixed to a spot. He lost, with his freedom, his sense of individuality and his power of initiative. He was specialized into a soulless mechanism. His family was herded with other families in tenements crowded to overflowing, without the safeguards of privacy and the protection of decency. His children were torn almost from their mother's breast, and without intellectual or moral training, sent spinning through a world of sordidness and vice. The pest spots upon which the armies of these dependent toilers are gathered may be the land which comes by lucky chance to one individual, through a law we hold as inviolable—the law of bequest. Without service, perhaps, or worth; without the dignity of race or the traditions of power and culture, this one waif of

Fortune may pile up mountains upon mountains of unearned wealth from the mere inheritance of a portion of the earth's surface. Or it may be that the recipient of the ceaseless flow of gold which comes forth from the womb of a great factory has no other relation to the creative power of machinery than that of the inheritor of its bounty.

The implication of these words is not that the industrial situation is more desperate than in other generations. The eight hundred thousand workmen in London who tramp the streets in vain for employment are the direct inheritors of a long ancestry of poverty, hopelessness, and crime. The significance of the statement is that the old evils remain to torture and to tempt, while the standard of responsible social relationship has leaped forward under the lash of a new moral awakening. The old, sour wine of a meaner civilization has been put into the fresh, new bottles of this better social order. If the outward conditions of industry have not fundamentally changed, we may be sure that the working classes are passing through a tremendous revolution of sentiment. They are learning the terrible power of concerted action; they are linked together in a common cause; they have discovered the joy of sacri-

fice; they have still the capacity for endurance and for heroism.

These people have not forgotten that for century upon century the Church was allied to the institutions of repression and of privilege. They looked to the outward form of religion to find justice and truth and mercy, and beheld oppression. They cried out for help in their pain and desolation, and a company of gentlemanly priests pointed out the virtues of submission and obedience. They prayed that their children might be saved from vice and ignorance, and the preachers talked to them about the inane glories of heaven. It is the mockery of religion that these people scorn and hate. It is the "Man of sorrows and acquainted with grief" whom they passionately love—so love that in gatherings of the enemies of the Church the name of Jesus is greeted with enthusiastic cheers.

Whatever may be the attitude and temper of the Church, there can be little doubt that the great ally of religion to-day is the science of economics. To be sure the province of any science is widely separated from that of religion, and economics deals largely with observation of material things. But it is just this dispassionate spirit which has given a

firm foundation to the rapidly expanding sympathy for all classes of men. There is much the Church cannot do alone, but in a larger recognition of the ministry of other social forces, it can find the open doors of new opportunities for the establishment of faith among men. The problem of private possession is intricate and difficult; but to its solution are being applied not only the thoughts and experiences of the trained student, but the growing discernment of governments that the hope of the future lies in the social justice of the present.

In all this process of social readjustment the function of religion is to encourage and interpret the inflowing streams of civilizing influence. The heart of the Church is burdened with the woes of the unprivileged and the poor, because they are brethren in the human family. Its soul is aflame with hatred of the injustice inflicted by the strong upon the weak, and it enters gladly into association with all those instruments of righteousness which are creative forces for the upbuilding of a righteous social order. Thus the Church is the home of great discontents, because it cherishes an unreached ideal of life; and, through many painful experiences, it is learning the grace of generous coöperation with

all those unlike world powers which are extending the sympathetic relationship among all classes of men.

Among these influences at work in our modern life is a quickened public conscience concerning the private ownership of those natural resources of the earth upon which the welfare of the whole body depends. This delicate problem is intertwined with the whole movement of industrial democracy, and is an approach to the danger point of governmental paternalism. But the line of development which is clearly seen by the trained eye of the economist seems to lead straight to a point of immense conflict between the protected greed of individuals or corporations, and the straining necessity of public use. The lesson of the great coal strike and the concurrent advance in the price of coal-oil; the agitation about the public right to forests and streams; the outburst of indignation against the immense landed holdings of an ecclesiastical society in the congested district of our greatest city—these lessons have not been lost, nor the sense of moral outrage abated. A materialized race we may be, but within our social body is an alert and sensitive conscience which can be aroused and shocked by the inhumanity of men and institutions. It is the

impelling power of this conscience, not less than the State's need of self-preservation, that is more and more encroaching upon private reservations or possessions for public uses.

Consideration for the poor is a mighty factor in the economic life of the present day. Our great chain of public parks which stretches across the continent and beautifies our cities and towns, belongs to and is arranged for the enjoyment of the people. The right of children to properly equipped playgrounds, supported from public funds, is becoming a recognized equity of the masses and a new responsibility of the State. The water fronts of our great cities have come into other uses than those of commerce or trade. They are the breathing spots, reserved for all who will use them, and are supplied with facilities for pleasure and refreshment. The stately palaces which house our schools and State universities and public libraries throughout the land are signs of the growing feeling of responsibility on the part of the State for the mental efficiency of all its members. The world of our day is alive with inspirations. Privilege and opportunity are reaching farther and farther into the social system. The spirit of sympathy is deeper and more widely extended

than ever before. Pleasure is a recognized part of life. Leisure is a universal necessity. Play is the birthright of our children, as well as an important factor in education. The arts and the applied sciences are for the people's enjoyment and service. These are the distinctive notes in modern civilization, and to these it must be added that new forms of property-rights are creating a sense of security from material ills. The extension of patent rights, the manifold forms of mutual help and insurance, the employer's responsibility for injuries to his workmen, the growth of the system of profit-sharing and of co-operative societies have opened up new resources and channels of benefit among the producers of wealth. The next step will be some practical form of recognition by the government of the inalienable right of every true worker to find gainful employment.

All this is but part of the finer spirit of industrialism which pervades the life of our time. And if there were no other story to tell, the heart of humanity might well be filled with abounding hope. Of this we may be assured: that whatever new social forms the future may develop, the public mind concerning private property will certainly be brought nearer to the ideal of a true democracy.

The part which the Church is to play in the adjustment of economic conditions will not be—we must repeat—that of an authoritative guide, but that of an everlasting witness to the spirit of brotherhood and coöperation. The forces of religion are working through channels which seem remote from organized religious life. Yet behind all these civilizing influences must ever be the generating impulse of a high religious faith—the vision of the eternal; the supreme authority of the law of social justice; the appealing call of an ever wider development of human sympathy.

The hoped-for alliance between the study of economics and the organized spirit of religious faith will influence not only the outward forms of industrial life, but will create new ideals of success and new standards of excellence. Already a deeper sense of the responsibility of wealth has found lodgment in the public mind. Individual possession at the expense of the public weal even now seems to many an incongruous thing. It was only the other day that great corporations resented the intrusion of public interest or investigation into their affairs. Loyalty to share-holders, responsibility for dividends comprised their moral equipment. The successful administrator was concerned largely,

or wholly, with the question of returns. The laws of trade and the laws of humanity were not recognized as compatible yokefellows. Business and sentiment were held to be mutually exclusive. Labor was to be bought at the lowest figure. Commodities were to be sold at the largest possible profit—this was the whole function of industry and trade. Such a system was the inevitable breeder of economic classes which could dwell together only in a spirit of antagonism. And under the lash of competition and through the specialization and congestion of the factory method this division of interests has become a serious menace to the whole body. If the ethics of competition demanded only that swollen dividends should increase the resources of the capitalists, it were an easy descent into the hell of an unmoral world of trade—a world which, in the interest of profits, could justify the inhumanity of long hours, low wages, unsanitary shops, child labor, unguarded machinery, adulterated food and drugs, flimsy and unsafe construction, the wrong use of shoddy, lying advertisements, and all the other forms of chicanery and of cruelty with which the poor and helpless are tricked and cheated. Every movement of the State to lighten the burden of the proletari-

ate or to provide opportunity of safer and happier life for the unprivileged in the interest of its future welfare, has met with the strong opposition of the holders of power. The State, in the pursuit of its own normal aim of self-preservation, is learning the everlasting law that property was made for the uses of man, and that the well-being of the citizens is the greatest asset of governments.

We must turn to the science of economics to learn the higher and more humane functions of industry. The lines of influence for good or evil radiate from every industrial center and affect the destiny of armies of toilers. It is a poor and mean conception of a great corporation which ignores its civilizing and moralizing powers. A factory may be made into a generating center of industrial loyalty. What the unions have done for a class, in the enlargement of individual interests and the ennoblement of social standards, in the insistence upon economic justice, in the expansion of sympathetic relations, might be supplemented by great socializing influences within the factory group. Here are drawn together men and women whose common ties are the most vital needs of life; and who, could they know the amalgamating power of sympathy and love, might be united into a

fellowship of kindling joy and mutual helpfulness. In the mad scramble for advantageous position, under our present conditions, the sense of common interest between employer and worker gives way to oppressive inhumanity on the one hand, and to revengeful lust upon the other. The nobler aims of industry are lost sight of. The plowshare and the pruning hook are turned into spears.

We have yet to learn the greater efficiency of coöperation and good-will. And the learning of this is but applying our intelligence and our sympathy to a just interpretation of conditions which already exist. The old day of individualism in production, exchange, and distribution has passed away. Not many generations ago the family was an industrial unit and each member of it a contributing worker in the little circle. The industrial revolution of the last century has not only enlarged the productive unit, but has thrown the workers into continually widening relationships. Trade is the great pioneer of advancing civilization, and it has opened the resources of the world to the needs of all. The channels of exchange stretch like a mighty network over the surface of the globe, and the worker and trader have entered into a universal citizenship. The commonest pos-

sessions of our civilized life represent the ingenuity, the activity, the industry of thousands upon thousands of producers.

This law of industrial coöperation opens a vast field of untried ethical experiments. The union of men upon the basis of exchange of production may perhaps be made the symbol of an association of higher interests and activities in which the welfare of mind and soul becomes as personal and insistent as the welfare of the body. It is by no means beyond the stretch of the imagination to conceive of such a mutually dependent life, which embraces not only the interests of individuals and classes, but which creates a larger unit in an expanded love for the nation or the world.

It would be difficult to picture any soul, born into the living spirit of to-day, who would openly maintain that religion is not vitally concerned with the principles of economic justice, of property stewardship, and of industrial coöperation. Yet, in some measure we must recognize that such is the attitude of the Church. It has taught the joy of fellowship in a common faith and organization, but it has had no inspired message for the fellowship of toil, or for the joy of brotherhood in coöperative life. It is here that

the Church has been faithless to its trust. In its strange self-absorption it has generated individual or group emotions, and then created a world in which these emotions were to find play. The hour has struck when this misguided form of faith must call into alliance all other social forces which are working righteousness, and must realize that the compelling elements of spiritual life are being manufactured through the fire of human passion or the stress of human need.

A religious faith which finds its inspiration and its power in the life and doctrine of Jesus Christ has a most real message to the industrial world of to-day. It has this to say to the worker: The end towards which the struggles, the hopes, the sacrifices of associated life must tend, is not division, misunderstanding, and hatred between the two great classes in the industrial field; it is justice, coöperation, and sympathy. The programme of labor must contain something more than fulminations against the evils of capitalism. The bulk of the one would avail little apart from the leadership of the other; and any scheme of social reorganization which exalts a class above the whole will in the end reproduce the wrong, the iniquities, the bitterness

of our present state. After all, the aim of religion—the aim of justice, unity, and sympathy—is the true aim of industry.

To Capital, Faith has this to say: Service rather than possession is the larger success. Possession apart from service is but a maladjustment of our economic situation. To the worker truly belong the fruits of labor; and the system which perverts this structural law of society will surely be avenged. The passion for power, no less than the lust for gold, is an ignoble element in the human soul, when divorced from the sense of association and responsibility.

The genius of leadership—that mysterious gift which marshals diverse elements into a great unit, animated by one purpose and directed by one compelling mind—is born from above. No man knoweth whence it cometh; but to it all men render homage. It is not recorded of any great leader in modern times that he willfully divorced from his personal aims the consideration and care for those upon whose well-being the large success of his plans depended. It is, of course, no less a part of warfare efficiently to guard the mental and physical health of the troops than to plan marches or fight battles. But of the genius of leadership in our competitive in-

dustry what can we say? Where is the creative mind which has conceived of a unity of purpose or of a singleness of sentiment in the mighty army of toilers into whose keeping is given not only the prosperity of this present day, but the hope for generations yet unborn? Industry has gathered together an immense armament. Has it looked to the moral temper, or even to the physical wholeness of those upon whom the burden of the struggle must fall? Is it for nothing that discontent, bitterness, insurrection are justified in the public mind by the indifference or inhumanity or shortsightedness of those to whom the rewards and powers of leadership are given? If the situation were wholly embraced within the realm of economics, even then the neglect of organized good-will, of sympathetic interest, and corporate action would be unutterable folly. Is it too much to expect of a mind so active, so comprehensive, so full of understanding as that which controls the floods of production and directs the streams of distribution, an intelligence which sees that "the ideal is that of a friendly and harmonious coöperation of all classes, with the free passage from one class to another, in accordance with gifts, and the union of all classes in one social body"?

But the "Captain of Industry" is something more than a leader in the economic world. Quite as much as his humble workman, he is an integral part of society, a citizen of the State, a member of the human family. And he is more than an individual—more even than the representative of the body of stockholders. He is the inheritor of patriarchal dignities and responsibilities, for into his keeping are committed the destinies of unnumbered individuals, for whom life is as vital and significant as it is for him. No more terrible indictment could be made against capitalism—if it be true—than that, as a system, it destroys the humanitarian impulse.

Great organizations of capital are the inevitable evolution of our complex industrial system. But it is no vagary to believe that such organizations are essentially public utilities and may become the creators of happy, enlightened, and contented community life. For in their welfare are bound up the stability and prosperity of the whole social fabric, and their mission is no less the spread of civilizing influences than the mastery of economic forces. It is savagery to place the success of corporations wholly in dividends; but it is part of the divine order of things to accept

the ideal of public service and social betterment as a true aim in all organized life and power.

Never yet has popular government escaped the blandishments of those self-appointed tribunes of the people who have exploited the "people's cause" in the interest of personal gain or influence. Nor can such disasters cease to threaten the security of social life until that "friendly and harmonious coöperation of all classes" in one social body becomes the ultimate aim of our civilization. Before such a revolutionary idea can take root and bear fruit it is likely that governments and institutions will pass through vital changes, but in the larger understanding of the moral implications of economic principles and in the spread of untrammelled religious impulses are centered great hopes for future days. Under the guidance of such beneficent leaders we may believe that more and more the people will exalt as the chief distinction of life those unselfish services to one another through which the forces of social disintegration are overcome and the forces of social union prevail.

In the famous picture of Athenian life which Pericles drew nearly twenty-five hundred years ago, he says:

“ It is true that we are called a democracy; for the administration is in the hands of the many, and not of the few. But while the law secures equal justice to all alike in their private disputes, the claim of excellence is also recognized; and when a citizen is in any way distinguished, he is preferred to the public service, not as a matter of privilege, but as the reward of merit. Neither is poverty a bar; but a man may benefit his country, whatever be the obscurity of his condition. There is no exclusiveness in our public life; and in our private intercourse we are not suspicious of one another, nor angry with our neighbor if he does what he likes; we do not put on sour looks at him, which, though harmless, are not pleasant. While we are thus unconstrained in our private intercourse, a spirit of reverence pervades our public acts; we are prevented from doing wrong by respect for authority and the laws, having an especial regard to those which are ordained for the protection of the injured, as well as to those unwritten laws which bring upon the transgressor of them the reprobation of the general sentiment. . . .

“ Wealth we employ, not for talk and ostentation, but when there is real use for it. To avow poverty with us is no disgrace; the true disgrace is in doing nothing to avoid it. An Athenian citizen does not neglect the State because he takes care of his own household, and even those of us who are engaged in business affairs have a very fair idea of politics. We alone regard a man who takes no

interest in public affairs, not as harmless, but as a useless character; and, if few of us are originators, we are all sound judges of policy. . . . Such is the city for whose sake these men nobly fought and died; they could not bear the thought that she might be taken from them, and every one of us who survive should gladly toil on her behalf."

CHAPTER VI

A DEMOCRATIZED CHURCH

“**N**ATIONS are not truly great solely because the individuals comprising them are numerous, free, and active; but they are great when these numbers, this freedom, and this activity are employed in the service of a higher ideal than that of an ordinary man, taken by himself. Our society is probably destined to become much more democratic: who or what will give a high tone to the nation then? That is the grave question.”¹

The “grave question” which Matthew Arnold put before the English people nearly half a century ago, is insistently asked at the door of every social institution in the expanded democracy of this new era. “Who or what” is to contribute to the coming order, so eager for expansion, so determined upon mastery, so vehement in the pursuit of material good, the qualities of high feeling, dig-

¹ “ ‘Democracy’ in ‘Mixed Essays,’ ” p. 20.

nity, culture, and public responsibility which distinguished the best periods of Roman or English aristocracy?

Great leadership, under whatever governmental form, demands the same serious estimate of personal obligation to the well-being of the State, and the same spirit of devotion to the nobler aims of associated life. The pictures which Pliny has drawn of the class in which he moved have revealed not only the grace and enchantment of a highly developed aristocracy, but they have shown the deeper and more serious temper of those last flowering days of Roman greatness. This paganism of the Antonines created a selected group of citizens to whom were given great privileges and the rich gifts of a mighty civilization; but who, in return, rendered back to the State which nurtured them, not only the service of responsibility and guidance in public affairs, but also the service of leadership and example in the intellectual and moral movements of the age.

The duty of benevolence was held in no less regard within that charmed circle than was the worth of intellectual training and achievement. Consideration and courtesy and helpfulness towards others were as distinctively qualities of these gifted people as were their

boundless generosity and civic ardor. Sobriety, industry, and the onerous duties of public service were quite as much a mark of their order as were the cultivation of their minds and the refinement and elegance of their manner of living. The practice of religion entered intimately into the daily habits of the household, and manifested its humanizing influence in a certain kindly and gracious attitude towards all classes of men.

In the second century the great battles of popular freedom had been fought and lost. The golden age of classic democracy lay far in the past. The heroes of the people's cause were even then half mythical. Twenty generations separated the degraded rabble of Rome from the daring champions of the poor, who, on Grecian soil, had sought to establish a society of equality and justice. Although the noble brotherhood of Stoics was unaware of its presence, already the new hope of the downtrodden had been born into the world, and, as though foreseeing its future destiny, had adopted the very name of the Greek popular assembly and was to be known henceforth as the *ecclesia*, or the congregation of those who are called out of the old order into the new.

The tribune of the plebs had become a

shadow; but a new tribune had arisen, who, in mountain villages, in filthy ghettos, and at last in a Roman prison had proclaimed to the poor the unsearchable riches of God. The graces, the charms, the refinements of life, were little known in Christian circles when Pliny wrote of them as "a pestiferous sect," or when Marcus Aurelius put them to death. Walter Pater has, indeed, drawn an entrancing picture of a religious service in which pagan culture and Christian enthusiasm mingle in wonderful accord; but on the whole the gospel which Paul preached was not for the rich, or the privileged, or the cultivated; but for the burden bearers, the hopeless, and the poor. The early Church opened to the believer a new world of opportunity; a world of imagination, of enchantment, and of sentiment. Beyond the stubborn facts of the unequal order amid which the Christians lived, their spiritualized vision saw the kingdom of social equity and truth and mercy—the vision of the new Jerusalem coming down from God out of Heaven.

The untutored and unprivileged disciple of Christ and the cultivated and endowed philosopher of the Antonine period had each turned his back upon the world of fact, and chosen as his own possession the better world

of ideas. Only between them towered a mountain range whose impassable fastnesses separated two epochs of civilization. Philosophy reached down a strong and tender arm for the support and protection of the weak. The Christian faith, born among the poor, opened to them the prospect of a regenerated world in which the common life of man was clothed upon with the resplendent garment of a divine dignity.

Almost at the very first, then, the Christian faith was intimately concerned with the earthly lot of the disciples. There is something thrilling in the quick reversion of the mind of so superb a dreamer and leader as Paul from the transcendental idea of the second coming to the simple and fundamental principles of an uplifted social state. Nothing appeared trifling or indifferent to an imagination which pictured a society so filled with wholesome and inspiring motives. Even the seemliness of costume, the habits of intercourse, and the manner of assemblage seemed to him charged with a great significance. And after all these centuries our hearts burn with the recollection of those eager wanderings and prodigious labors in behalf of the needy brethren of Jerusalem.

We must believe that these romantic days

revealed the very spirit of the Christian faith—the spirit, that is, not only of charity and good-will, but of a new universe in which the human soul is an infinitely precious thing. And whenever, in other generations, the flame of this faith has burned through the crust of social or ecclesiastical conventions, it has lit up this sordid human lot with the same unearthly glory and warmed the hearts of believers with the same unworldly love. The object of supreme interest in Christian thought is man; and it has been the function of every notable revival of faith to restore to the world the primitive Christian conception of man's inherent worth through sonship to God.

This is not the language of economics, yet we are not unmindful of the yoke which binds together the great modern science and the ancient doctrines of the Church. The student of social conditions cannot take his eyes from the individual member of society, tossed about as he is upon a tumultuous ocean of human passion or economic necessity, whose fortunes are so supremely vital to himself, his family, and his class. Neither can the Church lose from its vision this one figure of commanding interest, nor fail to endow it with the glory of its long becoming through

the centuries and with the dignity of its inheritances of suffering and sacrifice.

We have already seen that the Church is not a mere reflection of the time spirit, softened and beautified perhaps by a religious sentiment; but that it is endowed with certain positive and constructive forces which upbuild and cement the higher forms of civilization. To be sure, the Church may misinterpret itself or be unmindful of its true destiny, as may a university or a nation, but its peculiar and enduring mission among human institutions is to interpret the passing experiences of life into the terms of religious idealism. Now, without doubt, Mr. Arnold was right in declaring that "the difficulty of democracy is how to find and keep high ideals," and if the organization of ideals into a living body was important in any of the ancient forms of paternal government, it must be infinitely more important in a society which knows of no other authority than that of the popular will. When de Tocqueville, after his visit to America, forged the link which united the democratic spirit to social and religious order, he stated as an historical fact that "no free communities ever existed without morals;" and two generations later Count Tolstoy affirmed that lasting social re-

form could come only through the moralization of individual members of society. A still more recent observer of economic conditions—a writer who certainly manifests no sympathy with any form of organized religion—declares that “out of that growing recognition due to the acceptance of the ethic of usefulness by increasing numbers of men, must come a large part of the ethical progress of the world.”¹

It is often stated that the weakness of democracy lies in the fact that it develops no class which embodies the higher virtues of civilization. The standard of cultivated, serene, and noble living—that fine adornment of the naked ugliness of the social skeleton—is possible, so many declare, only in a system which permits of leisure, security, and a large familiarity with the best that has been thought and done in the world. Who or what will give so high a tone to a democratic order? That, indeed, is the grave question.

The democracy of the twentieth century bears little outward resemblance to the great popular upheavals of the past against injustice and tyranny. It seems to be the steadily rising tide of self-consciousness in the minds of those to whom a new and unused

¹ W. J. Ghent: “Mass and Class,” p. 205.

power has been given. The sleeping giant is stretching his mighty limbs. He will have light and air. He will live and enjoy and possess the world as others more favored have done before him. It may be that some ancient institutions must fall to give him breathing space, as the narrow streets and historic palaces of Florence fell to make the open square. He may seem to be pushing, ruthless, vulgar, when he is only using his splendid strength to find an ampler room. He has been cramped and overshadowed in the past; now he is discovering himself and breathing deep the unaccustomed air of freedom. It is quite possible that, in the exultation of life and power, he will run and leap and disport himself in unfamiliar ways. The world will see that he is awake; that he possesses unbounded energy; that his heart is stirred with new desires, and that he is setting forth upon an adventurous quest. This immense figure of democracy stands out to-day as the most portentous and commanding image before the eyes of men. It dominates the world, and through it oracular voices speak as at the dawn of day. And what means all this movement, this agitation and unrest, if not an expansion of the native and ineradicable impulses of the

human soul for a life of larger and freer opportunity?

The democratic spirit which breathes over the world to-day, and stirs the stagnant waters of social life in such unexpected places, is distinctly the product of western civilization; and is it not true that western civilization is a long and heroic story of the insurgent force of individual consciousness of moral right to freedom and justice, battling against the tyranny of caste or institution or government? We cannot altogether forget that in the beginning of our era a mighty impulse was given to the democratic principle in the fundamental religious conception of man's sonship to God. To be sure this dear and homely figure of domestic relationship was lost in the development of the monarchical idea of the Church; but even in the days of power and splendor and corruption the early sense of equality before God was cherished in the orders of religious brotherhood where the vows of poverty, obedience, and chastity stripped life of all its artificial trappings.

It is therefore true that the Church, in its original conception, enshrined the idea of associated life in which the spirit of brotherhood embraced within the family circle the

humblest and poorest of the believers. And we must remember that this same social impulse directed the first forms of Christian organization, when it created an order whose especial province was to search out the weak and the helpless that they might become the objects of the Church's love and care.

The fervor of that new-born faith was quickly dissipated. The little band of disciples in whom the social motive was so compelling a power, became to the imagination of later ages the great princes of an ecclesiastical order. But the picture survives; and looking back upon it, the observer becomes aware that the genius of modern democracy and the spirit of the Christian faith are not alien, but are essentially one.

We have been seeking to show that the Church of Christendom is something quite different from the exclusive and detached ecclesiastical society which fills a useful and important place among the institutions of civilization.

“ Ffirst, whanne men speken of holy Chirche, thei undirstonden anoon prelatiſ and preſtiſ, monkiſ and chanouns and freris, and alle men that han crowneſ (tonſureſ), though thei lyven nevere ſo curſedly agenſt Goddiſ lawe—and clepen not ne hold ſeculeriſ

men of holy Chirche, though thei lyven nevere so trewely after Goddis lawe, and enden in perfect charite. But netheless alle that shullen be sayved in blisse of hevene ben membris of holy Chirche, and ne moo. And Crist seith, and Austyn, and Crysostom, and many moo seyntis, for non of alle thes schal perische withouten ende, as Crist himself seith.”¹ Thus wrote John Wyclif in the fourteenth century. And these bold words, charged with the spirit of defiance against evil intrenched in office and power, and truly interpretative of the awakening moral sense of the age, were a call to the soul of Europe which was not silenced until the Reformation opened the way for the development of the modern world. Between the day when Wyclif essayed to reach the popular mind through the new-found language of the people, and this age of the wide-spread spirit of democracy the great miracle of history has been wrought. But when a modern champion of the industrial classes declares that the “love of fellowship, love of usefulness, and the passion for justice are intrinsically stronger than love of profit and individual advantage,” he is making the same appeal of faith to the moral integrity of mankind.

¹ Treatise No. 28, Ed. T. Arnold, Vol. III, p. 447.

These tribunes of the people proclaim that the "high tone" of the nation is to be found in the collective soul, which has been let free to grow and to expand. Herein lies the function of organized religion. It is the guardian of the "collective soul," which means that it is the embodied moral ideal of the people.

No one can go far into the world of to-day without being made aware that between the really vital interests of life and certain of the institutions inherited from other social conditions there is a serious maladjustment. Democracy has ceased to be a general sentiment of kindly intent, or a fierce passion for personal right. It has, in a wholly new way, taken form; developed its own standards and ideals, become clearly conscious of its aims and of its resources; marshaled its energies with purpose and understanding for the impending battle with the "intrenched classes." The old frenzied shout of Liberty and Equality has been silenced by the voices which are in orderly assemblies reading the programmes by which liberty and equality are to be wrenched away from the privileged classes and given to all. It is a comprehensive and revolutionary programme. It plans a social order in which the institutions of society are the immediate outcome of the

people's need. It defines the people as a union of individuals, to each one of whom the desire for expansion is a vital sentiment. It plans to give protection, opportunity for health, education, and free religion to every member of the social body. It recognizes no peculiar rights, no special privileges, or inherent sanctity in any body or group or institution. One cannot fail to be impressed with the firm and uncompromising attitude of the industrial classes in this new régime. They are meeting organization with organization, class feeling with class feeling, force with force; and they are demanding of the State undreamed-of privileges, opportunities, and forms of protection. They have found their strength, and in a popular government they have come to know the value of party organization, of class legislation.

Industrialism to-day is passing through a state of preparedness. It is learning from the militarism of Germany the value of discipline, training, and the accumulation of resources. The world is an armed camp, and while many of the inheritors of vast properties are following their lecherous and frivolous ways—these wretched victims of a burden of wealth that is unrelated to any good and inspiring motive in life—the leaders of

their dependents are surely, ruthlessly sapping the foundations upon which the fortifications of this undemocratic capitalism rest. All this may not be evident to the gilded parasite, absorbed as he is in his sports, his dissipation, his marrying and unmarried; exposed to irresistible and unnamable temptations, without patriotism, or religion, or civic enthusiasm, or the protecting sense of responsibility to himself or to the traditions of a noble class. This tragic and pathetic figure, which is the mockery of decency, and shocks the great moral sense of mankind, is surely, surely passing to his doom. For such as these—the weak victims of conditions they did not make and with which they have neither the strength nor the training to struggle—where is the power of the Church, the power of the most inspiring, uplifting, purifying faith that the world has ever known or can ever know? One sees the symbol of it often pictured in the portrait of a great ecclesiastic. There are the cope, the miter, the staff, and the ring—all sacred symbols of authority, of inspiration, and of shepherdhood, and beneath more symbols—but where is the man of God? One hears from ordained lips such words as these: “He who questions the Virgin Birth of our Lord has

no longer a message to bear; has no longer a fact to witness; has no longer a sacrament to minister; has no longer a purpose to live. If Jesus Christ was not born of a virgin, and if God from all eternity has not in Christ taken upon Him our nature, the Church, with all that pertains to her organization, is but a sepulcher of dead men's bones, the fit marking place of hopes that died with the men who vainly for a span did hope and then did die." It is 'not true—it cannot be true—that the Church of God has no greater mission in this time of famine than to feed the hungry souls of men with such poor little crumbs of a metaphysical doctrine.

But democracy is in itself an outward sign of a people's faith, and the form which the democracy of our day has assumed is creating a constellation of ideals that are singularly reminiscent of the earliest days of the Christian Church. In a general way the whole trend of modern life is towards association of men upon a higher and yet higher plane of living. It was once possible to speak of social morality as a quite unrelated collection of class virtues. The qualities which gave worth to knighthood would be wholly ineffective within the sacred inclosures of monastic walls. The demands which the so-

cial order made upon the merchant were of an altogether different type from those made upon the yeoman. The story of life which is told upon the walls of the Ducal Palace is filled with suggestiveness. There, side by side, kneel the masters of the state, with hard, cruel, worldly faces, and clothed upon with the rich and splendid trappings of their order; and the saint conventionalized, emaciated, in his simple habit—the master of the masters of Venice. In those noble rooms the visitor steps across the centuries and enters a notable company of men whose hearts were set upon great achievements. Each in his own realm cherished his ambition and his pride, and each has written there the history of his soul. Each had his standard of worth, and, with one notable exception, reached the goal of life. Each was a man of virtue, and through the ways of pride or humility grasped the scepter of power.

It is fundamentally characteristic of a democratic society that it develops a standard of excellence which is attainable by all classes of men. The virtues which are exalted are those which belong to the common life of the people. Chivalry was a standard which could be reached only by the horseman class, but bravery is forever the quality of all generous

souls. Skill at arms was the essential accomplishment of knighthood and the contribution of that romantic order to the welfare and security of society. The skill which contributes to the well-being of the world is forever held in universal esteem. A lavish and profuse generosity was demanded of the nobility. A generous heart and an open hand are forever the traits of a high-born soul.

Indeed, a democratic society instinctively gives a spiritual and universal significance to the conventional requirements or virtues of the feudal classes. It asks of the rich no other qualities of heart than those that are practiced among the poor. It can by its nature extol no other standard of excellence than that of actual worth. The test of all things in associated life is serviceableness, and the value of the scholar or the saint to society is the use, and only the use, to which learning or sanctity may be put.

Democracy has an insatiable greed. Its great hand is outstretched for every gift of life. It claims for its own every good and every achievement. It holds the hammer of Thor and smashes every idol of class or party. So it universalizes learning; it popularizes art; it watches over the scientist in

his laboratory that it may turn to the people's account the last discovery; it demands and will have cheap books; it tests institutions by a standard of effectiveness, and it turns religion into a great eleemosynary force.

So far has democracy gone on its way that seems to have no turning. The steps of this process have become so familiar to us that we forget the immense revolutionary import of it all. It is only when we are brought face to face with the man who *owns* his money; with the student who pursues knowledge for the sake of knowledge only; with the artist who forgets the public; with the ecclesiastic who makes the Church an end in itself that we realize how alien to the master spirit of our age are the divisions of society which once raised up their own standards and cultivated their own peculiar virtues. That such a movement is attended with grave dangers no one can deny: that it should create reactionary influences is inevitable. It attacks the very substance of a long established social order and brings into disrepute some of the most sacred institutions of civilization. It is said that King Edward VII remarked that if the House of Lords should fall, he would be the only hereditary institu-

tion left in England; and it is possible that, even by a people which reveres its inheritances, the throne might be brought to the same test of serviceableness. The symbols of kingship are carefully guarded behind the thick walls of the Tower, but the authority of sovereignty is in the popular will. The forms of ordination still bestow upon the priest the unction from above; but the power he exercises is that of a recorder of the people's spiritual life. In a democracy the individual is potentially king and priest. His is the sovereign will. In him is the source of inspiration and authority.

In our buoyant American way we accept the situation with confidence and are sure that democracy is an institution which will take care of all things. The land is ample; industry active, and behind lies a century and more of inspiring history. We introduce the most discordant and antagonistic elements into our life, and trust that somehow they will become amalgamated. Of all men we hate a pessimist, and sentiment must not be allowed to interfere with business. It is all a glorious race, and as for the weak or slothful, our concern is not with them. We love to think of ourselves as a democratic people, because we have dropped the title and

symbols of monarchy, and because we furnish large room for the strong and the rich, and we forget that we have brought over into our republican state institutions which inevitably make wide and impassable chasms of division, or that we live under a tyranny of public opinion and convention which permits of personal freedom only at the price of personal sacrifice.

Whatever may be the place of organized religion in the coming social order, it is clear that it can exercise no lasting influence through its championship of conditions that have passed away. The virtues of a mediæval hierarchy may make the same appeal to the imagination as do the virtues of a feudal system, but they tend to place the Church outside of the main stream of human interest, and to make its antiquity an obstacle in its path of living influence. The virtues of the Church must be in general of the same kind as the virtues of democracy, and it is a happy omen of the future that, in its adjustment to the social needs of this age, the Church is but returning to the simple and universal sources of its power.

At the cost of even wearisome repetition we must insist upon the essential distinction between the aims of a paternal and the aims

of popular form of government. At this moment an organized and established aristocracy seems to be held in disrepute; but it may fairly be contended that of all theories of class government that of an aristocracy possesses the greatest advantage and appeals most strongly to the imagination. It is in general the theory of specialization for certain functions in associated life. Theoretically the aristocratical class is a body of citizens set apart and trained for the business of government, as the sons of Aaron were set apart for the conduct of public worship in the social life of Israel. If this class received great compensations and splendid dignities, it also bore a heavy load of responsibility for the welfare of the State. It was endowed with authority of governance, but it was prepared, by severe training, for the prosecution of its duties. However much an American schoolboy would like to be a royal ruler, he would hardly enjoy the discipline of a young prince in a royal household.

This "adjustment of faculty to function," of which we have spoken—this specialization for effectiveness—this training for skill and for power—is the quality which distinguishes the aristocratical form of organized life at its best, whether in State or Church. And

just as this class system of society develops notable class virtues, so also does it bring out for the uses of the State the peculiar resources and powers which are not only inbred through the inherited traditions of worth and authority, but are cultivated and nurtured through the hard tutelage of discipline and experience.

The theory of democracy is that the people as a mass possess the instinct, the experience, the wisdom, for government which otherwise would belong only to a highly trained and specialized body of rulers. A democratized Church must hold as a fundamental principle the belief that the people as a whole possess the endowment not only for the care of the religious interests of the nation, but also for the organization of all those spiritual and moral forces which fall properly within the province of the Church. Of course, it must be recognized that pure democracy is a theory which has never yet been tested. In America, where the value of labels has everywhere been over accentuated, we have accepted the most undemocratic of conditions and indulged in the most virulent forms of class legislation, under the standard of popular government.

But at its worst, as at its best, democracy

is a great and splendid venture of faith. It is a moral challenge to all the evil forces of the world. It is a conviction of the moral integrity of things. It believes in the goodness of man, and the corner stone of its creed is: "I believe in God: the Father: *the Almighty.*" If it is true that the genesis of associated life is always and everywhere a religion, it is preëminently true that democracy is the highest form of religious development. And, to those who have eyes to see, it is evident that some of the great social movements of our time, which are estranged from the organized Church, are approaching to the aim and spirit of a universal religion. By the tests of modern life Aristocracy has been weighed and found wanting. The scepter of leadership has slipped from its hands. The dignity of high and unselfish public service is no longer its chief adornment. Whatever it possessed of intrinsic authority has passed into the people's keeping. The call of the hour then is that the people shall learn more and more to offer up the petition of Solomon: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great people? "

The honors and rewards which society bestows upon an aristocratical class were once at least a recognition of great and peculiar services to the State. The distinction to which this class attained was based upon the possession of noble and useful qualities of body or mind. Many elements have combined to take from this order the prestige and glory which once surrounded it—to rob it of its opportunity for serviceableness. But it has at least left to the world a standard of high distinction in the realm of leadership and of a noble sense of obligation for the gifts of life.

The spirit of democracy has too often been confounded with the greed for possession or the passion for power, but it is for this new age to show that at its heart democracy reverences the divinest gifts and seeks to shower not only the privileges of opportunity, but the dignities of responsibility upon all conditions of men.

We have seen that, industrially, socially, and religiously, we live in a world of associated life. The individual man has felt, within that association, the inspiration of an expanded selfhood. He has become conscious of his moral worth, and therefore has felt the burden of his moral responsibility. He has

gained the right to think and speak as an individual being, but he has learned to know that the thoughts of his heart and the words of his lips have a certain social value. He has taken over somewhat of the power of rule which formerly was the possession of a trained class. He must learn the science of kingship if he is to be a king in anything but name. He has discovered that government is an intricate and a serious business, and that he must set about to discover and develop the potential forces of authority which lie unused within the democratic body. He has learned that the selfish instincts of an individual or a class are mighty and apparently ineradicable powers. The disinterested love of the State which was so potent a sentiment in a class far removed from the vulgar struggle for mere existence, must be communicated by some divine alchemy to every manner of man. He must exalt the civic interest far above the interest of person or section. He must cultivate courage, patience, faith; and set about with high heart to bring into the people's life the essentials of effective living—the qualities of health, wealth, taste, sociability, knowledge, and religion.

All this we say, and the soul thrills with the vision of so high and so unselfish a mission.

It seems as if out of the people's need the voice of the prophet arose calling us away from the petty interests of the moment and bidding us to set forth upon this new quest for the prize of eternal worth.

And then we are brought face to face with the naked and ugly facts of life. The walls of the Jericho of self-interest will not fall, blow we the trumpets never so loudly. Man as such is not tingling with altruistic sentiments. Democracy is a name we love, but we deal complacently with conditions which rob millions of men and women not only of independence and freedom, but of manhood and womanhood. The principalities and powers of darkness are no figures of speech. Their presence is felt in all the great businesses of organized life. Vice, inertia, a terrible blight of indifference, a mad rout of pleasure, a blatant or insidious spirit of envy degrades our social standards. The class spirit pervades every stratum of the order and makes loyalty a mean and contemptible hypocrisy. Indeed, no words could be strong enough really to picture the situation which confronts the observer in this enlightened Christian age.

In the developing spirit of democracy a point has been reached where it is possible to see clearly upon how great an experiment of

popular government America has embarked. It is realized now that a general sentiment of liberty and equality is quite another matter than the achievement of these great ends. It is believed by many to-day that real liberty is as possible under an aristocratic as under a republican form of government. The civic mind is not a natural endowment of any people, but is the result of a long training in effort and experience. Democracy would give the greatest gifts to the lowest man, but democracy has learned that the bestowal of gifts is not the limit of its responsibility. Whatever distinctions and powers and efficiency were developed under an aristocracy as the result of wisely directed effort or accumulated experience are essential in the difficult undertaking of popular government. Democracy is, therefore, a great university of the people, and America more than anything else is a people at school.

If this is a true outlook upon the great, struggling, heterogeneous mass of nations and races gathered into packed and seething centers of activity and animated by some indefinable passion for fuller life—a life of imagination and extension because it conceives of a better social order for future generations—if this is true, we say, it is the

basis of an inspiring motive for action and of an enduring confidence in the future welfare of this land.

Now it is the quality of scholarship that the mind is never static. It passes on from station to station in its journey towards the goal, leaving miles and miles behind, but anticipating the new delights and the new experiences that lie before. True scholarship is never an aimless wandering. It is a definite and purposeful moving forward along the track that others have laid, into the wilderness perhaps where the way will be prepared for others that are to follow. But it is always movement, always advance, always a progress towards the true goal of all of us. From the beginning this people has stood for education, and most of all it has stood for an educated class. The little colleges which grew up through pathetic struggle and sacrifice upon the borderland of civilization, and which now are great centers of learning, stood for the belief of the people in intellectual leadership. The ministry which was trained within those humble walls was a ministry of authority. It had the qualities, the virtues, and the limitations of a class separated from the main body of the people's life. This was the spirit of aristocracy; and the basis of our boundless

hope of the future is that as though foreseeing the coming order, and as though conscious of the expanding responsibility for the nation's welfare, the schools and colleges and universities have led the way towards universal education. They have surrendered many traditions and lost something of their aristocratical exclusiveness. They have taken upon themselves heavy burdens and have not shrunk from herculean tasks. As one surveys the whole field, from the first appeal to the childish imagination to the highly developed specialized scholar, one cannot but be convinced that, as never before in the western world, education has become the sane and wise and faithful handmaiden of the people's need. And happily enough, the great leader in this "education for efficiency" was long the dominating head of the oldest and most exclusive of our universities. If America does not reveal the same intellectual frenzy as Russia, it is because the restraints of opportunity have never been so pressing, but even in America the conception of education as a universal necessity for economic effectiveness has never been widely held.

University extension, technical schools, state colleges, trade schools, and a hundred other organized influences are working to-

gether to raise the standard of efficiency and to widen the field of human interest and opportunity. They are bringing into the people's life the resources for enjoyment and for appreciation that formerly belonged only to favored classes. And in this way the spread of education is the most profound and far-reaching revolutionary force in the world today.

In all of this wonderful expansion of human interest, this immense extension of privilege and opportunity to the untutored masses, there has been developed a spirit of sanity, a purpose for the adaptability of means to an end, that gives to modern education a practical power for social uses such as it never before possessed. In the early days of emancipation northern capital poured into the South for the maintenance of "universities" which were to bring the higher grades of education to the negro. It required the genius of a General Armstrong and the experience of a generation to create a Tuskegee under the guidance of one of the wisest and most inspiring social leaders of his time. The spirit of Tuskegee must become the universal spirit of the educational world—the spirit of wholesome, effective, happy toil in a world of ever enlarging resources and opportunities.

The creation out of raw material of the subsistence of life, the marshaling of natural forces into the serviceable instruments of human need, is one of the great and lasting satisfactions of life's experience. And to extend the creative impulse and power is to set in motion the mighty civilizing agencies of society.

But it must be admitted that the effect of all this splendid activity is to arouse unexpected desires, unsatisfied longings, and unfulfilled aspirations. Dissatisfaction with one's state may be a healthy attitude of mind, but it is the festering sore of unrest in any social body.

It is generally recognized to-day that industrialism is as yet in a state of experimentation. Machinery has multiplied production incalculably, but it has not yet wrought for the toiler anything that even suggests economic freedom. It has turned the world into a mighty factory, which has immeasurably enriched and diversified the resources of life, but it has not brought ease or satisfaction or contentment into the worker's lot. It has enormously increased the wealth of the world, but has signally failed in equitable distribution.

A democratic society which has set in mo-

tion such manifold agencies for the betterment of human conditions cannot leave out of its reckoning the large amount of distasteful and unimaginative work which once fell to the lot of slaves and serfs, and which is absolutely essential for the maintenance of the fabric of society. This form of drudgery—this unskilled toil—is so poorly requited that in a conceivably highly organized social state it would be difficult to furnish a sufficient supply of labor to meet the necessary demand. The inevitable result would be that such undesirable tasks, which could not be accomplished by machinery, would raise the wage standard and shorten the working hours until it would draw the supply from the present more congenial and more remunerative forms of activity, and thus tend to create a balance of remuneration and leisure. This would give a weight of influence to the proletariat that in a well adjusted society should be exercised only by those who are trained by culture and experience.

Such a situation places upon the popular judgment a high order of intelligence and responsibility. But it is doubtful if any experience in history confirms so great a faith in the immediate wisdom of the popular will. The *Psychology of the Crowd* is but a recent

subject of study and investigation, but experience teaches that sentiments which sway large and compact masses of men are rarely based upon either knowledge or understanding. We have, it is true, attained to a point of class development out of which come many forms of fellowship and altruism; and upon our social frontier is a noble band of pioneer adventurers who are conquering a wilderness of selfishness and ignorance for the coming of that wider and richer civilization towards which all the best activities of this age are directed. In such an age we may believe that the loyalty which is so ungrudgingly given to the class of which we are a part will overleap the present barriers and range far afield among all conditions of men. We shall then have reached the age of the Civic Mind.

In our present day the main obstacle which lies in our path of development is not the total depravity of men so much as a general temper of self-complacency. In America we are in the process of making a class of grandchildren of immigrant laborers who live abroad and speak contemptuously of "being in trade"; but we are distinctively a trading people. Our standard of ethics is largely that of the commercial world, and our test of efficiency is on the whole based upon material

success. We are by no means an unimaginative or unsentimental people, but the dominance of the trade spirit and the rigid laws of conformity which it necessitates choke the springs of spontaneous impulse and compel a hard standard of practicability to discredit the dreamers and prophets of our age. The irony of the situation is nowhere more apparent than when a romantic follower of Jesus' most unworldly doctrine beats his soul out against the impenetrable wall of a cool-headed, practical congregation which tests the hot enthusiasm of the preacher by the wholly unsympathetic standard of commercial availability. The statement that the clergy are little more than the paid retainers of their trader masters is utterly false, but it is still true that the modern St. Francis must meet the calm, hard judgment of a world which has made a virtue of prosperity and found a religious complacency in the keeping of petty and conventional laws. This divorce between the absorbing interest in trade and a great compelling religious motive hands the idealistic features of our modern life over into the ranks of the working class. Among the toilers we may still find the heroic spirit. The sentiment of the age of Chivalry still survives in poor and unexpected places.

The Church, if it still has any direct relationship to its divine Master—if it still believes that His words are words of life—has in this age the greatest and most inspiring of missions. For the association of all men in the fellowship of a living faith is not only the aim of religion: it is equally the aim of democracy. The spread of the sympathetic relation unto the uttermost border of the human continent is the chief and inspiring purpose of the disciple of Jesus Christ and of the believer in a democratic state. The sacredness of the individual soul is the distinctive teaching of Christian doctrine and the great impulse of modern altruism. The enlargement and ennoblement of the individual nature through association and through coöperation for unselfish ends has been through the centuries the teaching of the Church, as it is today the teaching of economics and of industrial democracy. In the pursuit of its great ends the Church no longer is the tiller of a barren soil, but to its aid have come trooping the innumerable forces which have felt the quickening spirit of this new epoch in human history. So far as the Church is catholic, and so far as it truly values the treasure intrusted to it—in just so far will it be able to escape from the hindrances of

tradition and leap into the position of leadership, which will inspire, direct, and restrain the oncoming movement of great social forces.

It will, therefore, use its superb powers and its vast resources, not for bulwarking its own peculiar position among the institutions of society, but for the actual service of needy and ignorant and misguided men. It is to the Church that we look for the answer to Mr. Arnold's question, "who or what will give a high tone to the nation then?"

It is a distinction of the Church that it has a long view of history, and it cannot have forgotten that its alliance with despotism or with the privileged classes has never resulted in anything but utter disaster. In the France of the eighteenth century the democratic movement lost all cohesion and became a wild and fruitless tumult because no Church existed which could understand and interpret the people's cause and guide them with sympathy and wisdom. A great crisis came to the English people during the War of the Roses, when the opportunity for freedom came and passed because the Commons had not been led and trained in the ways of self-government. The story of lost opportunities in the annals of nations is long and tragic; and the lesson that it teaches is written large

on every page. Democracy rests with terrible weight upon the intelligence and virtue of the masses. Whatever exists of exalted and disinterested patriotism, of wise and prepared foresight, of trained and disciplined effectiveness, must come out of the people's life and be exercised by the people's representatives. Now such qualities as these come not down from Heaven, but are built up by the hard and burdensome way of education and experience. We hold that the individual citizen possesses sacred and inalienable rights, and with an easy optimism we believe that somehow he will gain the power to practice those rights. We preach the dignity of manhood, but we accept industrial conditions which rob manhood of its intellectual and moral worth. We speak of beauty as a moral quality and we surround the life of the great body of the world's producers with revolting ugliness. We educate people for sociability and pleasure, and we supply them with glittering saloons and putrid dives. We say that industry is the muscle and nerve of our social body, but industry without hope, without variety, without joy, is a debasing drudgery. We preach the religion of Good-will, but we leave the foot of the strong upon the neck of the weak.

These are matters that are of far more interest to religion and far more vital to the Church than the question of the manner by which divine love came into the world which seemed so overwhelmingly important to our ecclesiastical author.

Mr. Ghent quotes a passage from a famous preacher of the early nineteenth century, Dr. Andrew Bell, who says concerning the Whitbred bill: "It is not proposed that the children of the poor be educated in an expensive manner, or even taught to write and cipher. . . . There is a risk of elevating, by an indiscriminate education, the minds of those doomed to the drudgery of daily labor above their condition, and thereby rendering them discontented and unhappy in their lot. It may suffice to teach the generality, on an economical plan, to read their Bibles, and understand the doctrines of our holy religion."

This surely was not asking too much; but it has been found that the difficulty of a little education has been that it creates an insatiable appetite for more, and the poor to whom the reverend doctor would have opened the door of opportunity sufficiently to "understand the doctrines of our holy religion" must have learned enough to ask why holy

religion was so utterly disassociated from the practice of social life. At any rate, the question is asked to-day, and not soberly and sympathetically, but blatantly, defiantly, and in the spirit of hatred. The great gulf which Deity Himself had fixed between the privileged and the poor, to paraphrase another reverend writer, is not so evident to the poor now as it was a century ago.

And therefore the witness of the Church in a democratic land must inevitably be that social justice is not a flexible law of expediency, but is inherently present in the very structure of the social body, and is therefore the law of God. The ethics of trade or industrialism cannot be different in kind from the ethics of religion, or society, or family. Religion must teach the social mind until this divine principle of life towers above personal or class interest like a high beacon flooding the world of human passion with a celestial light. Between the two great classes into which American society is dividing, the Church stands not only as the pacificator, but more especially as the educator of each and the interpreter of one to the other.

And first of all, in a democratized Church the pulpit must be free, and the preacher, trained to recognize eternal values, must be

clothed in the prophetic robe of a messenger from God. It would be well to acknowledge that much of the scandal of religion to-day, much of the contempt in which the Church is held, springs from the suspicion that the preacher is little more than the paid retainer of the master in the pew, who asks from the pulpit only conventional platitudes and correct theological statements. The suspicion is not justified, but it is surely true that the ministry is not appealing to the best type of youth in this country and in England, and because, while the minister is not a retainer, it is true that his whole influence, his whole career, is dependent upon an untrained and an unregenerated public opinion.

Yet a free pulpit opens to the prophetic preacher a boundless opportunity. So hungry and thirsty are the people for the bread and water of life. Anthony Hope, the son of a clergyman, said a few years ago that *any* preacher who could *preach* would receive an enthusiastic hearing anywhere in London.

It is said by many social teachers that the Church of democracy will have little of the element of worship and no preaching; but that rather it will be a gathering of the people to debate the vital problems of life and

to strengthen the bonds of fellowship. Surely these have failed to remember that worship is an instinctive impulse of the soul, and in a conceivable condition of the historic Church, freed wholly from popular or ecclesiastical despotism, the opportunity of great service would raise up a body of inspired and trained preachers who would dare to speak of the really vital interests of life, and who would draw the people into an enduring fellowship by a common faith and love. The greatest foe of the Church to-day is the man who, in the worshiper's pew, or the priestly stall, or the bishop's throne, *dares* impiously to close the mouth of God's herald.

From the same untrammelled pulpit must come the voice which proclaims the absolute authority of moral right. It may be that other institutions shall find their highest form of activity in the arrangement and adjustment of the many conflicting interests of social life. It is not so with the Church. Its peculiar mission is to declare the absoluteness of divine authority and to demand the submission of the individual uninstructed will to the higher will which is revealed through the testimony of established truth. Herein lies the supreme error of the French Revolution. In casting off the authority of preten-

sion, it had neither the wisdom nor the grace to search after and to submit to the authority of divine revelation. To-day we live in a larger world. Science has opened to us a vision of the Eternal. Truth is a definite and recognizable thing. It has no more to do with the popular will than with the will of a despot; it is as little likely to be found in the secret councils of anarchists as in the secret conclave of the cardinals. But, wherever it is found, it speaks with an authority that is absolute. Such an authority must be obeyed, and America must learn above all things else that its welfare, its very existence, lies in its willing obedience to the divine mandate. This is a great lesson and one that can be learned only through slow and difficult processes. Only a superb faith can believe that man is made in the image of God, and can learn so transcendent a lesson as this. It is of the very genius of democracy to develop the specialist—the man who knows—and who gives his knowledge for the welfare of the people.

We have learned in this generation, as the world never before has learned, of the immense part which amusement fills in the development of human character. As a people of abounding sympathy we have been drawn

towards the unfavored children of the poor, and, throughout the land, playgrounds have become an essential part of the equipment of the city. This movement is still in its infancy, and the next decade is to see such demands made upon the public for sacrifice of valuable land, and for the maintenance of open places, as will give the lie to the assertion that this is only a commercial and materialistic age.

But all this good work is not enough. There still remains the great field of dramatic art, as yet untouched by Church or State in our America. It may be that the Church was right in turning its back upon the polluted mimes of the Middle Ages, but in so doing it set in motion a long line of influences which remain until this day, and which have brought incalculable harm into social life. The dramatic instinct is inherent. It is born out of the people's soul. The dramatization of human experience is inevitable—as inevitable as is the love of harmony and motion. It may once have been found in the mosaic pictures of St. Mark's, or in the heroic songs of the seers, or in the thrills of the preaching of a picturesque and dramatic theology; but wherever it finds expression it always comes out of the people's natural instinct.

This great field of human interest the Church has not only left untouched, but has degraded by its aloofness and its virtue. One shudders to think that the dramatic instinct of millions of the citizens of this country is fed by the salacious stories of scandal, crime, and murder day after day in a polluted daily press; or by the wretched dives in which the horrors of life are enacted before the young or the ignorant. A democracy without a State theater is as great a mockery as a religion without a Church; and it is upon the Church solely that the responsibility for this unhappy condition rests. We may thank God that, if not among the Christian poor, at least among the Jewish exiles, the innate probity of the common people has created its own dramatic art and found a true outlet for its own histrionic feeling.

Perhaps the most tragic element in our democratic life is its infinite waste. We are a people who reckon not with the future, but we believe that somehow out of our present abundance the coming generations will be fed. Just at this moment we have awakened to the immense economic waste in the disuse of our schoolhouses and churches. Our schoolhouses are really our national temples, and out of them go forth year after year thou-

sands of those to whom is committed the future destiny of this land. It is too great an irony to say that their education is finished, for it is hardly begun, and where the school leaves off, the clubs, the street corners, and the saloons will take it up. Since the old town meeting there is no forum of the people, and yet these palaces of education were built, and are maintained, by the people. There is something pathetic in the graduation day. The class that goes forth into the unknown world, without the accustomed guidance and restraints, is leaving its own familiar home. The sentiments which are cherished within a great school or college are all there, but they are unapplied, and are quickly dissipated. There will be no reassociation, no gathering together again of those who have passed together through common experiences which in after years will grow increasingly dear. The public school in a democracy should be a true Alma Mater. She should call her wandering children back. The walls of the schoolhouse should still inclose the love and sympathy and tender memories of the great Mother. It is entirely practical, and has been successfully tested, to make the schoolhouse the common center of the people's social and intellectual life—to open its

rooms for a gathering place where the people may discuss the common interests of the community, or where they may be informed of the matters which concern the welfare of the city.

And if the fearful waste of disused school-houses may be turned to such good account, even more may the silent and darkened churches be used for the people's social need. For a democratized Church is concerned intimately with the whole welfare of man. It may be assumed that the pastor has much more to give to his flock than he can express in the short and formal weekly sermon—more of his personal thought and sympathy and tenderness. The Church may become a center from which radiate a hundred influences of good-will. It may be also the scene of innocent gayety or, perhaps, of severe instruction in civic matters. To hear the people who gather, of a Sunday evening, in the chapel of the Church of the Ascension, in New York, discuss the welfare of the city and the expenditure of two hundred million dollars, is a lesson in democracy. It teaches one how intimately the common mind may be associated with great themes.

We have already seen that ideally the Church stands not only as the living witness

of the Absolute in the shifting scenes of human life; not only for the extension of the sympathetic relation into the remotest edges of the social circumference, but that distinctively it is the outward symbol of the unity of the whole human family upon the basis of a common sonship to God.

In that unhappy moment, centuries ago, when the Church set up a metaphysical test, in place of the standard of moral excellence and personal fellowship with Christ, it lost its supreme distinction of symbolizing the unity of all life in a common divine source and in a common immortal destiny. The tests of faith became the points of division, and the lust of partisan preëminence blinded the eyes to the early vision of a world united in Christian love. Since then the Church has groped darkly after the unity of all the parts in one great composite whole. It is still groping, and still clinging tenaciously, to all the elements of division. We speak of unity as some sort of imaginary thing, or else as a happy state where all men shall think and feel as we do; and not as the coming of a great common and compelling motive which shall draw all the myriad interests and activities into one overwhelming purpose, to estab-

lish justice and truth and good-will as the universal law of social life. There is something infinitely pitiful in the struggle of good and wise men to find in this divided and chaotic world some bond of unity which will not demand the surrender of any one of the peculiar possessions which separate individual from individual. The ideal of unity floats like a fleecy and unattainable cloud over the earth, but society, even in a democratic land, grows more and more fragmentary in its character, and the dividing gulf between classes and professions and trades grows ever wider and more impassable. The tendency to specialization narrows the field of knowledge, understanding, and sympathy, even among the educated and trained classes. We think in the terms of our class. We have a class manner and a class ethic. And so we go through life impoverished in our souls, and ignorant of the infinite resources of joy and enrichment hidden within a democratic society. "To do as each one pleases, without regard for the welfare of the whole, is the essence of irreligion," writes a modern observer.¹ And, if the doing or thinking for one's own gratification is the essence of irreligion, then, surely, the essence of religion

¹Charles F. Dole : "The Spirit of Democracy."

must be the doing and the thinking in the spirit of the whole—the sharing of the mind of God. We are standing now on holy ground. With all reverence we enter into the purposes of God. We may believe that the Church exists to teach men to think in the whole; to draw them away from the individual mind into the social, or the God, mind. And, thinking so, it will use its traditions, its possessions, and its truth, not to strengthen its walls, not to establish its dominance, but to spread its divine evangel of “peace and good will among men.”

So St. Catherine thought when she wrote a letter to Brother Antonio of Nizza six hundred years ago:

“Now the hour is come that proves who is a servant of God, and whether men shall seek themselves for their own sake, and God for the private consolation they find in Him, and their neighbours for their own sake in so far as they see consolations in them—yes, or no, and whether we are to believe that God may be found only in one place and not in another. I do not see that this is so—but find that to the true servant of God every place is the right place and every time is the right time. . . . One comes here to endure: not for honours, but for the dignity of my labours; thus should one do. . . . Now let us not weigh ourselves down

with more words. May God by His mercy send us clear vision, and guide us in the way of truth, and give us true and perfect light, that we may never walk among shadows.''¹

¹ Translated by Vida D. Scudder.

CHAPTER VII

THE HIGHER LOYALTY

“**H**UMAN life and conduct are affected by ideals in the same way that they are affected by the examples of eminent men. Neither the one nor the other are immediately applicable to practice, but there is a virtue flowing from them which tends to raise individuals above the common routine of society or trade, and to elevate States above the mere interests of commerce or the necessities of self-defense. Like the ideals of art they are partly framed by the omission of particulars; they require to be viewed at a certain distance, and are apt to fade away if we attempt to approach them. They gain an imaginary distinctness when embodied in a State or in a system of philosophy, but they still remain the visions of a ‘world unrealized.’ ”¹

In a noble passage from which these words are taken, the famous Oxford Grecian lifts the thought to higher and higher regions of idealism until in the Platonic images of good and in the idea of the Christian Church, which

¹ “The Republic of Plato,” Vol. II., p. 172.

is the body of Christ, he reaches the supreme end of all human aspiration.

What Dr. Jowett saw so clearly—that “world unrealized” which lies within and around the actual associated life of mankind—is, we may believe, emerging with ever greater distinctness from the lower world of passion and selfishness, and rising before the imaginations of men as the highest object of desire and love.

It can hardly be maintained that the progress of civilization is a constant and uninterrupted march from the material plane into a realm of spiritual motive and altruistic endeavor. The process of growth among peoples seems to follow a law which has its analogy among the laws of natural development. The halting movement of the successions of crystallizations and cataclysms—the terrible inertia of organized forms—the immense waste of material in the upbuilding of a type, are steps in the long journey by which created things move from lower to higher species of organization. The impulse of growth lies in the widening area of association and in the extension of the relation of co-operation and sympathy. The rising and falling of the tides of development do not, on the whole, check the onswEEPing current

which carries all things forward towards a cosmic unity in the one source of energy and life.

It is, of course, inevitable that at each epoch of social crystallization new ideals of good should be created and new standards of loyalty should be upraised. When once this established form has felt and yielded to the inward pressure of its growing life, or has succumbed to the power of some more vital force from without, a great flood of creative energies is let loose to build up anew a social structure within which other and often higher elements are brought into play. Lecky is probably right when he says: "The very men who would once have been conspicuous saints are now conspicuous revolutionists, for while their heroism and their disinterestedness are their own, the direction these qualities take is determined by the pressure of their age."¹

Heroism and disinterestedness are elemental and universal virtues. They are called into action through great and compelling loyalties to a cause more commanding and dearer than self-interest. And perhaps Mr. Lecky showed his historical acumen in pointing out that, whether exercised by saint

¹ "History of Rationalism in Europe," Vol. II., p. 218.

or revolutionist, the display of these moral qualities is commonly against the established order of things.

This is the law of development; the law of vision or insight beyond and deeper than the organized form already attained. The individual soul, crowding against the restraints of convention, forgets the immediate and personal interests and fares forth to win a larger world for those who are to follow.

Forever and forever this bitter warfare between the conserving forces of the present and the imaginary world of the future has been waged with relentless vigor, and out of the struggle have been developed spiritual qualities which have in turn created new outward forms to call forth the allegiance of the soul. "Loyalty always views persons in their deeper relations to something that seems larger than any one human personality or than any mere collection of persons can be."¹

In the nature of things, therefore, loyalty is not directed towards a fixed and immutable object, but is a constant rising of the spirit to grasp after that which to the enlightened and spiritualized imagination presents itself as worthy of utmost fealty. The loyalty of a

¹ Josiah Royce: "Race Questions and Other American Problems," p. 237.

devoted member of the tribe of Gad was not in itself enough to fill to the full measure the demands made upon the loyalty of a child of Israel.

Now these objects of loyalty in any time or place make other demands upon the individual than that of blind devotion. It is not enough for the good of society that some object of loyalty should be developed. The question of supreme importance is that the object in itself should represent the highest moral attainment of the age. This is true of any developing form of social life, but it is peculiarly important in an era of intellectual and moral freedom. The question then becomes imperative and the whole organism of intellectual and moral training must be brought to bear upon the education of the mind and soul in the choice of its objects of love and devotion.

In a large measure we of America have followed out the theory that if a people were left free enough they would create their own instinctive standards of social life. We have believed that some magical quality inheres in numbers, and that through the conflict of many wills the choice of the people would shoot straight to the mark of a general good. But we are discovering, through many pain-

ful experiences, that wisdom, elevation, and disinterestedness—those qualities which give stability and distinction to democratic society—are not bestowed freely by the gods upon masses of people, any more than upon the uninstructed individual. And we are learning, also, that the absorption of a nation in the business of living or in the pursuit of wealth tends in the end to create new forms of inequality, and to exalt as the chief good of life a prosperity based wholly upon possession.

It is quite true that we are a people of many emotions, quick to thrill with sympathy, easily touched by moral appeal, and curiously sensitive to public feeling or opinion. Only it seems as if our immense spiritual potentialities were strangely undeveloped and undirected—as if the element of intelligence was singularly lacking. We have the susceptibility to religious emotion that was so notable a feature of life in the Rome of the first century.¹ It is easy to point out the kinship between the convulsive religious ecstasy aroused in the worship of Mithra and The Great Mother, and some of the unthinking and enthusiastic cults of our own day. Mr. John

¹ See Dill's "Roman Society from Nero to Marcus Aurelius."

Morley, speaking of James Mill and the school of advanced Liberals, who aimed at systematic and constructive theories of government, says: "They surveyed society and institutions as a whole; they connected their advocacy of political and legal changes with theories of human nature; they considered the great art of government in connection with the character of man, his proper education, his potential capacities. They could explain in the large dialect of a definite scheme what were their aims and whither they were going."¹

Now it is just this temper of mind that a young and heedless people most sorely needs, and such a temper of mind is the result, not only of a general instinct of good-will and kindly interest, but far more of a severe intellectual training leading up to a high standard of excellence, and of a wide and varied experience by which, and by which alone, the soul of man stands humble and attentive in the kingly presence of authority.

Never had a nation so signal an opportunity for testing the worth of the universal spiritual concepts of the human soul—the great ideas of freedom, of coöperation, of brotherhood which have shone like stars be-

¹ *Fortnightly Review*, April, 1882.

fore the imagination of saintly dreamers in all time—as has been given to us in this chaotic social life of America. We are not a people. We are all peoples. We are not just a nation. We are an idea and an experiment. We speak of ourselves as young, but towards this moment the ages have hastened. Into one land and under one form of government the traditions and experiences of the generations of mankind have been gathered.

And the most significant and inspiring fact of American life is that, however wanting in intelligent direction and in definite programme we may be, America does stand for a great idea—and that idea is, in general, a wide-spread allegiance to the standard of the moral well-being of the people. It is because our opportunity is unique in human history—because our difficulties are manifold and perplexing—because while a general sentiment for good does exist, the attention and interest of the people are not aroused—that the most important and inspiring work of these opening years of the twentieth century is the education of all these many races into the responsibilities and privileges of citizenship.

We have been speaking of the Church as a powerful and sacred institution which, as an idea at least, represents the most important

factors in social life. It stands for the highest and most inspiring loyalties that the enlightened imagination can conceive. Its soul is like a star which shines above. It exists as the witness of God in the affairs of human life. It is the channel through which flow the universal sympathies of mankind—the sympathies which make a bond of cosmic unity. Its teaching forever holds before the eyes of men the idea of a moral Absolute. Its voice sounds through the clouds proclaiming the law of justice and the practice of mercy as the only true standards of social life. Its soul is hot with indignation against the wrongs and cruelties of our social system, but it is called “Mother Church” in its relation of tender love and pity for all the children of men.

We have seen also that the peculiar opportunity of the Church lies rather in its transcendental idea than in its outward activities, and that this idea is capable of infinite adaptability to the changing needs of the hour. Thus the Church, standing for the constant and immutable realities of moral life, symbolizing the kinship of the human family in a common source and a common destiny, witnessing through the shifting scenes of many centuries to the supreme good in

obedience to the law of God, and extending the sympathetic relationship among men through many channels of loving and helpful service, has as its great mission in a social democracy to train and guide and inspire the wills and the emotions of a composite people to whom strange and terrible powers have been given.

In other ages and in other conditions the Church had a different mission. It is quite possible to believe that the codification of law, the establishment of order, the framing of formularies, the building up of an institutional unit, the creating of an apologetic literature, or the developing of a common order of worship were to some men, or to all men in some generations, the highest expression of fealty to their Lord and to His Church.

But true loyalty of the soul cannot, by its very nature, be fixed upon one object and exist entirely independent of the crying needs of the age in which it is exercised. Loyalty to the Church must mean the use of the gifts intrusted to it for the mission upon which it was sent, not by popes or councils or synods, but by its Master.

The witness of the Church to the unity of all life is, in its divine and commanding authority and in the variety of its expression,

a message of supreme importance to the mind of this generation.

The teaching of science concerning the unity which underlies all varieties of form, in nature, is received now as absolute authority. There is no revelation, however sacred its traditions, that must not give way to this diviner understanding of the mind of God. Now it is this sense of established authority that is so lacking in our American nature. We have seized upon the idea of equality as if it meant that there was no other standard of knowledge or wisdom than the idiosyncrasy of the individual mind. And so religions, philosophies, and theories of society and government are born among us each day, and, gathering their little bands of followers and preaching their little doctrines of salvation, add to the general disintegration and confusion of our common life. The man with a loose and muddled mind is usually dignified to-day with the term "broad-minded." To see straight, to think clearly, to recognize authority, and to accept its dictates, to see in the whole and not in part, is by no means the familiar mental attitude of our time.

Now loyalty to truth is one of the great revolutionary forces in the history of man. But loyalty to truth is a very great moral

quality and, like other revolutionary forces, often leads to protest against the existing order of things. It rises to a high standard when it seeks to embrace the wholeness of human life. There is another and a prevalent type of loyalty—a loyalty which is devotedly given to the part of life to which we may belong. It makes a fetish of party in politics and of sectarianism in religion. It is fervent, uncompromising, confident; and it creates a standard of judgment which makes no provision for expansion and growth. This form of loyalty is an enlarged egoism. It is a reflection of oneself in a magnifying mirror. It enters into every department of social living, and it brings a certain fixity of caste and a hardness of definition into the most democratic society. This form of loyalty makes its own gods and rigidly limits the region of speculation and experience. It accepts no truth which is not the truth of its party, and its anathema is upon the head of every independent thinker and of every venturesome dreamer of a larger world.

In the crowded districts of our cities the education in loyalty begins in the gang. The gang is a clearly defined geographical group. It preëmpts its own corner, creates its own virtues, develops its own spirit, chooses its

own leader. Its bond of union is a common loyalty to the gang as a unit; and ill fares the member whose social sympathy or growing understanding leads him to enter into fellowship with the gang upon the next block. Later this same spirit of association leads the growing youth into the political club of his ward. Here he becomes a part of a larger unit and enters into the great business of government—becomes an adept in the “art of government,” of which Mr. Morley speaks so finely. The success of his party, the good of his ward, the well-being of his neighbors become new objects of fealty. The gangs merge their old antagonism into a larger common interest. As yet the welfare of the city or of the state or of the nation has not entered into his horizon, nor can he comprehend the mental attitude of one who for the sake of loyalty to these larger interests would sacrifice his allegiance to an unworthy boss, or transcend the limitations of his own party. And so all the way up the ascending scale of our social and political system the lower bonds of union supplant the higher and more impersonal ties which hold the individual will to a non-self-regarding standard of truth or excellence.

It would be a grave error to attribute this

attitude to the perversity or depravity of human nature. Within the limits of the system are created exemplary virtues and a standard of conduct which is followed with untiring devotion. The care of the boss for the people of his ward has long been held up as a standard of ministerial shepherdhood. The development of the sympathetic relation in those crowded communities has taught the world the better way of social life.

Mr. Lincoln Steffens once asked a ward boss how often he would "go to the front" for a follower detected in crime. "I'd go once for the kid's sake," was the reply. "Wouldn't you go twice?" was asked. "No," he answered—"well, I might." "But now, wouldn't you go three times?"—the question was pressed upon him. "Oh, go away; there's got to be some fellow in every ward that any fellow can go to when he needs help, hasn't there?" That was it—"some fellow to whom *any* fellow could go when he needs help"—"Come unto me *all* ye that travail and are heavy laden, and *I* will give you rest."

The virtues of the gang, of the club, and of the ward boss, have long been hidden behind an impenetrable wall of respectability, which separates the good from the bad. It is quite

true that the standard of ethics of these unrespectable citizens is woefully debased, but what concerns us is that there is a *standard of loyalty* which is held as a sacred thing and which is followed with rigorous fidelity. When Mr. Steffens at another time suggested to a political leader that the city was but a larger unit of the wards, and that to steal from the city was to steal from one's own, he filled the soul of his listener with sorrow and remorse.

Now it is clear to everyone that the ethic of the wardsman is too scanty to cover the whole social body to which he stands in personal relation. To serve one's friends, or one's party, or the institution to which one belongs, is an entirely inadequate code for an age which demands of the individual a sense of unity with the whole civic structure, and which seeks to develop within the individual a sense of personal relationship and responsibility to the well-being of all. The wardsman, like the Pharisee, is behind the moral standard of his age. And yet this despised publican is peculiarly the representative type of his generation. He is characteristically a man of his time. He gathers within his soul two great streams of modern life, for he feels the intense and compelling emotion of loyalty,

and his circumference of interest is as circumscribed as that of an oasis in a great desert.

It would not be flattering to liken this outcast to the respected leaders in the great professions of our day—such professions as art, medicine, law, or literature—and yet one's experience need not be very wide, or one's understanding very clear, to realize that our democratic life is little more than a jumble of segregated and unrelated forms of activity. It would seem as if one of the greatest of all professions—the practice of the healing art—would so expand the horizon of human interest, so intensify and deepen the human sympathies—that the heart would be hospitable and the soul warm with welcome towards every beneficent influence that can work upon the nature of man. Yet Dr. Cabot has really opened a new field in uncovering the man with need of human sympathy and service beneath the “case”; and Dr. Worcester's work of restoration and of mercy is treated as if it were an encroachment upon some private and sacred precinct. As far as we know, the great forerunner of the “Emmanuel Movement” in the Roman world of the first century did not have to contend with the opposition of a professional class.

The truth is that the tendency of all professional life is towards segregation, and observers of the modern world have been peculiarly struck with the fragmentary character of our society. If the medical specialist of to-day lacks somewhat of the large humanism of the general practitioner of a generation ago, it is because he has become a smaller man and lives in a more contracted world. If the artist of to-day is academic and finicky, where his forerunners were human and cosmic, it is because his art has become separated from the people's life. Of course, the little painter will tell you that he paints only for the approval of his fellow craftsmen, but the weary soul turns from the correct technique of a bit of flesh to those pictured stories of human love and passion which once fired a people's hearts with intoxicating joys and which remain forever the earthly symbols of a divine beauty.

In all these higher professions, or forms of creative activity, there has been raised up a class standard of excellence and a class feeling of loyalty. One's imagination cannot help leaping back to the Florence of the fourteenth and fifteenth centuries—that wonderful hive of industrial and artistic energy—where genius expanded and grew under the

constant stimulus of the people's interest and criticism; where Cimabue and Giotto at one end, and Michael Angelo and Raphael at the other, dreamed and worked and played under the very eyes of the populace, and where Dante sang and ruled, as if poetry and magistracy were but parts of one whole life.

The genius of coöperative sympathy has become the inheritance of the poor. There is sufficient to be said of the horrors of our industrial system, but at least it counts for something that the individual does not bear his burden alone. The arms which swing the hammer and the hands which hold the drill compose a team which is a larger unit than the solitary worker who has forgotten his partnership with God. And so it is natural that out of the proletariat is coming forth the great impulse of democratic life—the sense of the wholeness of things; the feeling for a justice which is something more than accommodation to existing conditions; the awakening consciousness of a universal brotherhood of toil and the growing value of the individual life. The strong purposes and emotions of common interests are giving a new dignity to the unprivileged worker through his enlarged power and responsibility in association with his kind. He holds the

destiny of the future within his grasp; and we may believe that the character of that future will be largely determined by the impression which is being made upon his soul in this present day.

Now it cannot have escaped notice that these qualities of democratic loyalty are the very elements of the largeness of the Universal Church.

On its ideal side the Church is the outward body which enshrines the idea of world-wide brotherhood, and its peculiar mission is to gather into a divine unity all the absorbing interests and all the commanding loyalties of the social body, and to glorify them with the glory of that "world unrealized." This Church—the Church of Christ's teaching and spirit—can no more be a sect than it can be a political party, but just as the quality of patriotism must work through forms and organization, so also does the idealism of religious faith seek an institutional home—seek fellowship, coöperation, and the affinities of mind and heart.

But it is evident that such a faith can never *fully* embody itself in any institution which leaves out any part of the human family, unless it is true that Christ died to save only the chosen ones. It is equally evident

that such a faith can never accept as ultimate truth any formulary or group of formularies which leave out any of the established facts or any of the glowing emotions of human life.

The loyalty of the heart to a party or an institution is imperfect and incomplete unless it sweeps far beyond the outward body and gathers to itself the idea for which, and for which only, the outward body is framed. Loyalty to the gang, the ward, the party, are all true forms of fealty, but they are not in themselves manifestations of a high spirit of patriotism. We have heard much in all religious circles of loyalty to the institution, the dogmas, the polity; and such loyalty may be a high and noble attitude of the soul. Or it may be a narrow and vicious form of partisanship which tends only to disintegrate and to make religion a separating and divisive force in human society. To brand a man as a "good Churchman" signifies in itself nothing more than to give him a distinctive place in one of the social institutions of his time. He may still be a coward, a sneak, a thief, and the higher regions of his soul may be untouched. True loyalty leaps upward to grasp the idea, the truth, which energizes and inspires the souls of those who

have discovered the inward secret of the institutional form.

There is no such economic and moral waste in all the universe as that of a divided Christendom. It is not only the melancholy confusion of a hundred institutions battling for preëminence, struggling over pretensions of exclusive rights, duplicating activities of human service, cultivating and inspiring the most bitter form of partisanship, but what is of greatest consequence leaving the world without the tremendous motive of a great religious faith, without high moral leadership, without a common symbol of unity.

It is a true instinct which makes the Church see itself as a missionary organization. It can be nothing else. It has no other reason for existence than to spread its evangel throughout the world for the healing of the nations. It has found in Jesus Christ a most unworldly and most uncalculating faith in the significance and worth of human life to every individual being. So the Church teaches. It has learned that belief in God correlates the astounding doctrine of an essential unity which binds races, nations, classes into a common family, and therefore makes for the most widespread and impersonal interest that the human mind can grasp. So the

Church teaches. It opens to the imagination a vision of absolute righteousness which is the only standard of conduct and feeling in social relations. It shows the individual that he is lost in his individuality—that he is a grotesque and abnormal thing apart from a divine order—and that his only salvation is to find his life by losing it in association with his fellows. So the Church teaches. It opens a new realm of unceasing activity in revealing the law of growth as the law of expanding sympathetic relationship, and therefore gives to every unselfish endeavor the quality of undying permanence. And most of all—most wonderful, most inspiring, most revolutionary in its power to break down and build up the structure of social life, the Church—this Church of ours—proclaims to all the world the love and the fatherhood of God.

These are the greatest ideas that can be conceived by the human mind. They make life good and worthy. They justify all struggles for attainment and all services for our fellow-men. They interpret human history as a long process of man's becoming, and join into one eternal order all the scattered forces which work for righteousness.

Now the doctrine of the wholeness and the worth of human life is, in the world at large,

the most vital truth of our generation. From this truth proceed the intellectual and social influences which are making a new order upon the earth and a new conception of the Kingdom of Heaven. There can be no doubt that society is passing through a profound and far-reaching change. It seems to those who are most intimately engaged in it that the spirit of faith, of the Christian faith, is born anew, and that it is being let loose from the thralldom of an institution or of an historic system of philosophy. Religion, these disciples say, is becoming more like the teaching of Jesus—more of a moral summons, more of an altruistic inspiration, more of an intellectual light than of a fixed system of thought or of an institutional pattern. Of course, it may be true that Jesus, the Jewish teacher, can communicate His doctrine to the world only through the well-worn channel of a fixed tradition. But it is absolutely unthinkable that the power of the *Son of God* can be limited by any artifice of man, or that the true destiny of a great faith is achieved in the establishment of a religious hierarchy.

There is every pure, high, compelling reason why we should give our devoted allegiance to the institution or the system into

which our lives are fixed. Only it must be remembered that this sort of loyalty is of the same good as that which the boy gives to his gang or the politician to his party. It is not, and cannot in itself become, the loyalty of a great faith; for faith is a leap of the soul into the "world unrealized" where the good that is but imperfectly manifested here and now is seen as the everlasting reality.

The allegiance of the heart to the ideal which the Church symbolizes is the most potent factor in its enlarging life. Yet this fealty cannot be other than a disturbing force. It is always straining against the protecting bulwarks of institutions, and seeking to release the hidden potentialities of its nature. No institution can wholly contain, no system can wholly embody, its vision of good. It aims to realize in the present the spirit of the Eternal. It believes with Hooker that "God hath his influences into the very essence of all things."

Such a loyalty then, leaning upon the winds which sweep through the social world of to-day, seizing upon the commanding moral passions of this age, interpreting at their spiritual value the experiences and achievements of this generation, takes into its very heart the hopes and aspirations, the fears and

the discontents of a democratic society. Its aim is not to preserve any established thing nor to continue an order which the spiritual out-reaching of the people has left behind. But its aim is to charge institutions and order with the driving power of the newly awakened life.

To-day the greatest concern of the world is the welfare of great masses of people to whom have come the privileges and responsibilities of self-government. The easy confidence which once was felt in the sobriety and wisdom of mass judgment has now been dissipated. Government, even by the people, is still an intricate and difficult art. The understanding, experience, steadfastness, and disinterestedness of a highly developed governing class must be in some manner communicated to the people. How else shall they learn these great lessons of corporate life except through the discipline and experience of self-government, and how shall they learn to climb the toilsome hill of self-government except through the admonition and example of a great and disinterested leader? It is a professor of Economy and not a religious teacher who says: "With the perpetual change in human conditions there is always some kind of a border line, and thus always

the need of a religious teacher, to point out the higher ideal and the path of progress.”¹ The seriousness of the situation lies in possession of immense power by a mighty giant who has the strength to destroy, but neither the restraint nor the wisdom to create a social kingdom. When once the people have learned the meaning of combined action their power will be irresistible, and if among all the institutions of society they look for one which can guide them into the new world of social unity, of universal fellowship, of widespread sympathy which overleaps the barriers of caste, it is only to the idea of the Church that they may look with hope and expectation. Whatever may have been the chief business of the Church in other generations, to-day its path of influence is clear and straight. It is to teach men to think in the terms of the social unit and it is to uphold a standard of loyalty which rises above that of party or institution until it reaches the conception of the well-being of all men.

This surely is a divine aim. Compared to it the building up of an institution or the propagation of a sect seems a mean and selfish motive of life. To guide the wandering individuals through the entangled morass of

¹ Seligman.

our social state into the secure land of promise and opportunity—this is certainly a high mission. To help the isolated struggler to feel the support, the encouragement, the incentive of coöperation with others like himself—this is truly an inspiring career for the Church of Christ.

We have already spoken of the Church as something which exists as an idea rather than as an established fact, and we are quite within our rights in interpreting any institution at its highest value, at its loftiest conception of its being. But we cannot forget that the body which we have seen endowed with such divine gifts is, after all, an association of men, who, as an association, fight against conditions under which they must live as individuals. It is sometimes said that the spiritual tone of a congregation cannot rise above the level of its minister, but what is far more important as a living truth is the recognition of the fact that the actual Church consists largely of what its members put into it. It is an easily acquired enthusiasm to seek to spread the powers and influences of the institution—to teach its doctrines and to propagandize for the increase of its glory. This has constantly been held before the imagination of believers as the true test of

discipleship. Such an activity has brought its immediate rewards and has been linked in fancy with pictures of future glories in the life to come.

It is quite otherwise to conceive of the Church as a spiritual fellowship, animated by a passion for human service from which the very idea of reward is disassociated, and which, constantly turning inward upon itself, demands from itself the sacrifice of every obstruction in the path of its highest development. "Be loyal, and in such wise loyal," says Professor Royce, "that, whatever your own cause, you remain loyal to loyalty." "O, house of Jacob come ye and let us walk in the light of the Lord!" cried the great prophet of Israel.

In this detached, disinterested spirit of idealism the Church rises to its true stature, and finds its supreme opportunity. It really is not enough to give one's heart-allegiance to the institution of our love, or to the doctrines which, for us, are steeped in the sentiments of the ages. Beyond the walls of the institution are other systems of thought, are other compelling loyalties of the soul, by which children of God are exalted into loyalty to loyalty, and by which they walk in the light of the Lord.

Now it is just this unworldly standard of loyalty that brings the highest spirit of religion into the closest sympathetic union with the highest spirit of democracy. For it is of the very genius of religion and of democracy to raise up a standard of excellence which is inherent rather than official. Truth itself may become institutionalized until it is wholly detached from reality, and the doctrine that the King can do no wrong may quite obliterate all traces of a moral command. We may have outgrown the belief of a few generations ago that the Church is the ultimate authority in matters of physics or astronomy, or that royalty is in itself the norm of virtue, but we cling desperately to the conviction that somehow the office or the institution is endowed with a magic power. The Protestant world is amazed when the Bishop of Rome dogmatizes upon questions of philosophy or science, but it regards with complacency the succession of tragic blunders through which a nation is dragged by officials whose only claim for consideration is that they belong to the ruling class. There is a gentle resignation, as of one who has abandoned hope, in Lord Rosebery's characterization of Bathurst—that melancholy failure as governor of St. Helena during the captivity of Napoleon.

“He was,” says Rosebery, “one of those strange children of our political system who fill the most dazzling offices with the most complete obscurity.”¹

Now it is from this entanglement of the lower loyalties that the best spirit of this age is seeking to free itself. Loyalty to loyalty is a great moral aspiration. Its aim upon the earth is the good of all, and within the soul its aim is to know God. Therefore loyalty and faith are interchangeable terms, and democracy raised to its highest power becomes a universal religion.

All this we may cherish in our hearts, and such a vision of the Church may rise, resplendent, before our imaginations. But we are brought back again to the earth by the recollection that the actual institutions of religion, having no other resources than popular support and, reflecting the general temper of social life, are in a sorry plight, indeed, if they seek to uphold an unworldly standard of excellence. The business of the churches can be prosecuted only by the free-will offerings of the people. This business is involved in a hundred beneficent interests and forms of social service. It has raised up a recognized standard of loyalty and touches

¹ Lord Rosebery's "Napoleon."

deeply the most cherished convictions and the tenderest sentiments of many faithful disciples. From our churches streams a long line of helpful and inspiring influences; and whatever the secondary results may be, there can be no doubt of the worth of the immediate objects of their activity. To found schools and colleges, to establish libraries, hospitals, orphanages, to send forth missionaries as pioneers of civilization, into the dark places of the earth—all this is certainly a great enterprise of good-will. And for such enterprises of good-will money is the first requisite. *The kind of money—its history and moral implications—is a finer and more remote question.* Is it not the function of the churches to be the almoners of the rich? How, then, can they inquire too critically into the character of the riches? At least it may be said of this generation of ministers that they have other occupations than “dining with the rich and preaching to the poor.”

Or, it must be recognized that the preacher of to-day is something more than a prophet. His place among his people is that of a helper, comforter, and friend. He brings to them the inspiration and solace of religion. Must he also bring its truth? Must he sacrifice his opportunity for service by introducing into

the calm and peace of a settled faith those disturbing revelations through which God is manifesting His will in these later times? "Preach to the people what they want to hear," said a popular minister not long ago. "If you must prophesy do it on the street corners, and don't look to the people for support." Nor was this remark so shocking as it at first sounds. In the conflict of loyalties the preacher had chosen the lower and more immediate good. He joined himself to that great army of worthy men and women who are loyal to a sect, a creed, a system, or an institution at the expense of their loyalty to God.

Just as the great need of America to-day is the education of the people in the implications of democracy, so is the great need of religion the education of the soul in the implications of faith. From that standpoint the institution suddenly becomes aglow with the light of its inward life. For institutions, like individuals, develop mind and spirit and possess a corporate capacity for thought and emotion. Now this mind and soul may become formalized until they are repellent towards every influence which works upon them from without—like the preacher whom Emerson has made famous as he prosed

through the dreary exposition of Calvinistic doctrine on a Sunday afternoon, wholly oblivious to the wonder and glory of God's world revealed to the poet in the flakes of snow which fell against the window pane. This mind and soul may make itself the champion of lost causes, or the spokesman of a hardened system of caste and privilege. But again and again the spirit of heroism has been born within the Church. It has the attentive ear and the sympathetic heart; and the inertness of its structural life may be dissolved under the warmth of moral enthusiasm and become fluid and sensitive to spiritual impressions—as the summer sun unlocks the crystallization of a mountain glacier.

To see, to understand, to yield to the power of the spirit of God moving over the earth is the great achievement of religious faith. To believe in this re-creative spirit as it penetrates into the soul of a people and stirs within them the longing for a diviner world—to believe in the reality and supreme authority of this spirit more than in anything the eye can see, more than in any gift that life can bestow, is to enter into the very heart of nature's processes. Harnack had such a process in mind, doubtless, when he said: "The future of religious conception lies not

in systematic consistency, but in richness in dissimilar trains of thought." It is a great spiritual experience to believe that everything good and true is Christian, as some early Fathers taught, for Christianity is nothing else than the teaching of revelation. And such experiences can come to an individual or an institution only through travail of new birth, only through sacrifice and daring and heroism—only through visions of that which is of eternal worth in thought and action.

The imagination can hardly picture what would result if, by such a rebirth, the Church as a body should take its stand upon the side of God—if it should face squarely and unblinkingly the moral implications of our social and industrial systems—if, accepting as its own the standpoint of its Master, it should proclaim the eternal justice of God as the law of social and industrial life—if it would dare to pay the price of such a prophetic proclamation. No one can doubt that vast and far-reaching disturbances would result, that the great activities of propagation would meet with a serious check, and that the present worthy and respectable forms of organized religion would be convulsed, and perhaps the preacher in a great and really useful church would not have occasion to say at a Thanks-

giving service: "Let us be grateful to those who are doing the hard work of the world, *making possible our comforts and conveniences.*"

And still the real question is: Shall this outward body which houses the idea of the Church keep pace with the moral march of the world? Or shall it stand with those combined forces which are arrayed against the invincible and onsweeping passion for life and privilege, for freedom, for intelligence and morality, which thrill the soul of a democratic body? The Bishop of Hereford standing in his place among the peers said the other day: "If the bishops have any function to perform it is to speak for the multitudinous poor," and later on, "never again shall the fundamental liberties of the people be endangered by a privileged class." This is the voice of the true shepherd. "The true shepherd knoweth his sheep and calleth them all by name, and the sheep hear his voice and follow him."

The question of a lower and higher loyalty which the world is putting to the Church to-day is as old as the moral nature of man. It is the everlasting choice which stands at the crossway of the road of progress with the road of retrogression. But its special

urgency in this day is that it is the baptism of the Church into a new life and under a new banner. The moral fire which lies buried in the core of the social world has burst forth through the crust of established forms of thought and life with a volcanic violence. Whatever may be the attitude of the Church, this fire will burn and destroy and fill the earth with its brightness. In the people the actual power lies to make and unmake its social forms. It has always been so, but never before have these same people come into the consciousness of their strength, for never before have they known the secret of concerted movement. The strife of many individual wills may paralyze action and dissipate energy, so that the status of things is untouched. But a spirit like that of a religious crusade is welding together great masses of men whose souls are embittered by social wrong, and giving them the terrible power of cohesion and organization. A great common cause may draw them into a mighty army which for good or evil might sweep away the existing order of things.

And in this movement, so potent in the cause of righteousness or of selfishness, there are qualities which liken it to a universal religion—the qualities of a Catholic Church.

Where in such a world is to stand the symbol of the wholeness of human life; of the unity of the human race? Where is to be found the sympathy and love which goes out after the wanderer and welcomes him back into the Father's arms; where is to be heard the thunder of Sinai proclaiming the divine authority of the moral law and the absoluteness of the ideal of a righteous society; where are wayward wills to learn that the enduring victories of life are won through the widening social relationship; where will be seen an outward body so detached from personal aims, so disinterested in the pursuit of the highest welfare of humanity, that it reflects the mind and heart of God; where shall shine the steadfast star of a divine ideal of life that weak and stumbling men climbing upwards may be cheered and guided upon their toilsome way?

The contribution of Judaism to the sum of human experience was the witness which it bore to the unity of a race through a great and inspiring faith. The Jewish temple was the center of the nation's life, and the visible symbol of its inward spirit. Into those sacred courts trooped all classes of men, and in the presence of the divine mystery of their worship refreshed their souls with the sense of Jehovah's love and care.

The elements of disintegration were markedly present in the nature of this intensely individualistic people, but the tie which united them through all their wanderings and exile was a vivid consciousness of an immortal destiny for their race in the purposes of God. So deep has been the impression of this faith upon human history that the world has forgotten the social and economic interests which crowded close about the temple gates, or sent the Jewish trader into every land, bearing in the purity of his life and in the devoutness of his worship the everlasting sign of a child of Israel. The life of our time is infinitely richer in content and variety, but the symbol of the highest unity of mankind has passed away. We have churches, but no Church. We have patriotism, but no commanding object of loyalty. We have high aspirations, but no immortal Leader. We have the passion for humanity, but the Holy of Holies is empty and silent. The divine presence has no longer a dwelling place.

Yet the idea of a spiritual unity of mankind has not been forgotten. Democracy is its form and the Church of Christ must become its inspiration. This idea is not the pinnacle of a temple. It is the corner stone upon which the temple must be built. It is this

idea which filled the imagination of Dr. Jowett at the close of one of his great passages in his introduction to "The Republic of Plato."

"Two other ideals, which never appeared above the horizon in Greek Philosophy, float before the minds of men in our own day: one seen more clearly than formerly, as though each year and each generation brought us nearer to some great change; the other almost in the same degree retiring from view behind the laws of nature, as if oppressed by them, but still remaining a silent hope of we know not what hidden in the heart of man. The first ideal is the future of the human race in this world; the second the future of the individual in another.

"There is a third ideal, not the same, but akin to these, which has a place in the home and heart of every believer in the religion of Christ, and in which men seem to find a nearer and more familiar truth, the Divine man, the Son of Man, the Saviour of mankind, Who is the first-born and head of the whole family in heaven and earth, in Whom the Divine and human, that which is without and that which is within the range of our earthly faculties, are indissolubly united. Neither is this divine form of goodness wholly inseparable from the ideal of the Christian Church, which is said in the New Testament to be 'His body,' or at variance with those

other images of good which Plato sets before us. We see Him in a figure only, and of figures of speech we select but a few, and those the simplest, to be the expression of Him. We behold Him in a picture, but He is not there. We gather up the fragments of His discourses, but neither do they represent Him as He truly was. His dwelling is neither in heaven nor earth, but in the heart of man. This is that image which Plato saw dimly in the distance, which, when existing among men, he called, in the language of Homer, 'the likeness of God,' the likeness of a nature which in all ages men have felt to be greater and better than themselves, and which in endless forms, whether derived from Scripture or nature, from the witness of history or from the human heart, regarded as a person or not as a person, with or without parts or passions, existing in space or not in space, is and will always continue to be to mankind the Idea of Good."

THE END

INDEX

A

Absolute, the, 111, 167, 273
 Affinities of faith, 98, 100
 Age, change in present, 17, 89 ff.
 religious needs of this, 146
 machine, 172
 Alfred, King, 129
 America, mission of, 29
 contrasts in, 163
 social wound in, 164
 problems in, 176
 property in, 179
 democracy in, 220
 self-complacency in, 234
 safety of, 243
 standards in, 256
 inequality in, 257
 idea of, 259
 Amusement, value of, 243
 Anselm, 68
 Aristocracy, Roman, 202
 worth of, 222, 225
 Arnold, Matthew, 104, 122, 201, 207
 Association, law of, 45
 Augustine, 61, 65, 91
 Authority of Church and
 modern faith, 36, 111, 140, 195
 of Church and the people, 38, 42
 of the new faith, 45, 159
 of institutions, 47, 51
 of Church, 67, 116

Authority, early conditions
 of, 70
 of Bible, 74
 of to-day, 91, 106, 141, 172
 of creeds, 116
 of truth, 141, 243
 the higher, 148
 new view of, 149
 of pulpit, 242
 need of, in America, 258

B

Balance, moral, 169 ff., 176
 Ball, John," "Dream of, 108
 Baptism, 48, 147
 Bell, Andrew, 239
 Bequest, law of, 182
 Boniface VIII., 62
 Börne, Ludwig, 156

C

Cabot, Dr., 267
 Calixtus, Pope, 131
 Calvin, 147
 Capital and Church, 195, 197
 Catherine, St. 250
 Character, Christian, 81
 Charlemagne, schools of, 100
 Christians, a new race, 84
 Church, changes in, 9, 63
 development of, 17, 82, 97
 in present age, 19, 37, 93, 172
 individual in, 29

- Church, early dream of, 30,
139, 204, 211
and freedom of thought,
32
and its "deposit," 35, 145
structurally present, 56,
111, 169
definition of, 58, 59 ff.,
78, 94, 115
historic, 66 ff., 78
mission of, 79 ff., 86, 94,
106, 119, 144, 158, 161,
236, 242, 247, 261, 272
Newman on, 88
and self-preservation, 102
and truth, 110
and unity, 114, 165, 248
authority of, 140, 174
and ideal life, 145
present opportunity of, 146
selective spirit of, 147
and democracy, 151 ff.
crisis within, 131
and leadership, 141, 277
transcendental idea of, 157
and masses, 162 ff.
and social order, 170, 189
early sources of influence,
171, 204
new opportunity of, 178,
185
and industry, 193
and Democracy, 201, 223,
270, 287
and the Platonic image,
252
and money, 282
witness of eternal justice,
240
Churchill, Winston, 164
Citizenship in democracy, 27
Civilization, modern, 23, 155,
187, 253
Clement, 60, 82
Clergy, 67, 235
Colleges, American, 229
Competitive system, 23, 179,
190, 195
Coöperation, industrial, 192,
198
Conformity, 72
Creeds, 85
situation to-day, 101
as symbols, 103, 112, 115,
123
Apostolic, 112
interpretation of, 113, 116,
120
not supernatural, 121
a moral challenge, 122
universality of, 126 ff.
of democracy, 224
Cyprian, 60, 136
- D
- Discipleship, early, 15
Decree, Papal, 131
Democracy, ideals of, 14
aim of, 26, 181
rise of industrial, 150
on trial, 176
weakness of, 208
and Christianity, 211
new programme of, 213
virtues of, 217
and government, 223
creed of, 224
conditions of, 227
and education, 228, 230 ff.,
283
and the masses, 269, 276
and loyalty, 280
Depositum fidei, 68, 144, 165
De Tocqueville, 207
Dickinson, G. Lowes, 163,
169
Dill's Roman Society, 257
Dogmas, growth of, 81, 82,
85, 90, 94, 103, 106
loyalty to, 271

Dogmatic basis, 93, 98
Dole, Chas F., 249

E

Economics and Church, 157,
184
and industry, 191
Education for efficiency,
229 ff.
of poor, 239
in faith, 283
Emerson, 37, 283
Emmanuel Movement, fore-
runner of, 267
Epictetus, 80
Equality, false idea of, 262

F

Factory centers, 191
Facts not objects of faith,
101
Faith, changes in, 11, 52
quality of, 12 ff.
and democracy, 15
America's venture in, 28
estrangement in, 33
roots of to-day's, 36
and rational experience,
37, 41
process of rebirth in, 39
and science, 40
materials for, 43 ff.
highest association of
men, 55
and the Creeds, 68, 127
Clement on, 82
in moral universe, 95, 159
gain and loss to-day, 101
substance of, 103
Catholic, 110
of Church, 145, 157
aim of, 158
new demands of, 162
and discontent, 168

Faith and injustice, 171
message of, 194
and philosophy, 205
early Christian, 206
and institutions, 270
of Jesus, 272
definition of, 275
and loyalty, 281
Family, spiritual develop-
ment of, 48
Feudalism, 150
Fiske, John, 48
Florence, 268
Freedom in association, 19

G

Gang, loyalty to, 263
Ghent, W. J., 208, 239
God, Kingdom of, 16
Fatherhood of, 80, 83, 273
Government, individual in,
26
by consent, 26
by compromise, 168
by coöperation, 175
science of, 226
self, 276
Gregorius' "Pastoral Care,"
130

H

Harnack, 71, 136, 284
Hell, descended into, 123
Hereford, Bishop of, 286
Heretic, 114
Heresy, 81
Hermas, 60, 82
Heroism, Lecky on, 254
Hooker, 275
Huss, John, 39

I

Ideals in a democracy, 201,
207

- Ideals and the collective
 soul, 213
 and practice, 252
 of Church, 260
 of Plato, 290
- Individual in a democracy,
 14, 220, 225
 in nature, 20
 in society, 22
 in government, 26
 in Church, 29, 57, 115,
 118, 127
 new definition of, 34, 47,
 54
 vs. institutions, 36
 and new order, 38, 155, 206
 and association, 46, 236,
 273
 dignity of, 53, 79, 177
 new faith of, 113, 117
 isolation of, 119
 rights of, 238
- Individualism, religious, 75
 age of, 101
 in industry, 192
- Industrial classes, attitude
 of, 214
- Industry, aim of, 194
- Inequality, social, 163
 new forms of, 257
- Integrity, intellectual, 141 ff.
 moral, 169
- Institutions, modern spirit
 of, 38
 test of sympathy, 51
 loyalty to, 270, 278
- Irenæus, 60, 144
- J
- Jesus, teaching of, 80
 interpreter of life, 97
 rebirth of fellowship with,
 117
 Son of God, 274
- Joubert, 55
- Jowett, Benj., 252, 290
- Judaism, contribution of, 288
- K
- Kingdom of God, 30, 204
 and the Church, 32
 as a seed, 36
 Church the, 107
- Knowledge, two-fold, 113
- L
- Latin view of life, 53
- Law, moral, 81
 of development, 255
 beneficent natural, 161
- Leadership, moral, 140, 173
 of Church, 141, 146, 178
 genius of, 195
- Le Bon, 23
- Lecky, 254
- Liberty, its dangers, 27
 within Church, 32
 in sympathetic relation-
 ships, 51
 new, 213
- Locke, John, 104
- Loyalty, 168
 industrial, 189, 191
 of civic mind, 234
 Higher, 252
 not fixed, 255, 261
 choice of, 256
 Church, 260, 270, 271, 274,
 278, 282
 to truth, 262
 to party, 263, 265
 and democracy, 280
- M
- Machinery, world of, 170
- Marsiglio of Padua, 39

Medicine, practice of, 267
 Ministry, 153, 241
 Missions, 272
 Modernists, 126, 133
 Money and the Church, 282
 Morley, John, 258
 Morris, Wm., 108

N

Nations, greatness of, 201 .
 development of, 24
 enlarged individuals, 50
 Nature and the individual,
 20
 Newman, J. H., 88
 Numbers, 257

O

Occam, Wm. of, 39
 Organization, need of, 76
 Opportunities, lost, 237
 Organization, need of, 76
 Origen, 91, 144

P

Party spirit, 263
 Paul, 84, 204, 205
 Pericles, 198
 People, source of law, 39
 definition of, 214
 Pharisee, 138
 Plato's Republic, 252, 291
 Pliny, 202
 Poor, rights of, 187
 Pope Pius X., 42, 131
 Boniface VIII., 62
 Property, private, 179, 188
 new kinds of, 182
 public, 186 ff.
 Protestantism, 71
 council of, 135

Pulpit, free, 240
 opportunity of, 241
 and moral right, 242
 and truth, 283

R

Race, the new, 84
 Relationship, sympathetic,
 23 ff., 178, 236, 273
 Religion of to-day, 88
 function of, 185
 conduct and emotion, 106
 vital concerns of, 193
 of democracy, 224
 and social mind, 240
 essence of, 250
 of Roman Empire, 257
 Resources, natural, 186
 Revelation, wholeness of, 96
 of science, 53, 237, 243
 Revolution, French, 17
 Rights, individual, 238
 Rosebery, Lord, 281
 Royce, Josiah, 255, 279

S

Santayana, George, 125
 Science as ground of faith,
 40
 spirit of, 142
 Scholasticism, 69
 Schools, Roman, 158
 use of buildings, 245
 Sectarianism, 71 ff., 155
 Segregation, professional,
 268
 Seligman, E. A. R., 173, 277
 Series, individual in, 46 ff.
 Serviceableness, aim of de-
 mocracy, 218
 aim of Church, 237
 Shaler, N. S., 25
 Sin, 147 ff.

Skepticism, 114
 Society, disintegration of,
 119
 changes in, 18
 individual in, 22
 State, individual in, 29
 and the Church, 56
 self-preservation of, 190
 mission of, 174, 176
 and property, 179
 Stoics, 203
 Steffens, Lincoln, 265, 266
 Struggle, the coming, 93
 Supernaturalism, 42
 Sympathy, law of, 46
 growth of, 47 ff., 84, 235
 and democracy, 50
 of the poor, 269

T

Tertullian, 131
 Theaters, State, 244
 Thoreau, Henry, 24
 Toleration, 104
 Tolstoy, 207
 Tools, loss of, 182
 Trade spirit in America, 235
 Tribes, development of, 49
 Truth, deposit of, 35, 145
 approach to, 83
 in the Church, 102, 282
 authority of, 141, 243
 loyalty to, 262
 Tuskegee, 231
 Tyrrell, George, 87, 124

U

Unified world, 109
 Unions, 191
 Unit, cellular, 46
 Unity, beneath variations, 97
 of orthodoxy, 98
 of Church, 107, 109, 119,
 248, 261, 272
 of Judaism, 288
 spiritual, 289
 Universality, test of, 110
 University and learning, 35
 authority of, 137
 Utopia, 26, 29, 76, 158

V

Value, new human, 177
 Venice, 217
 Virtues, class, 216
 of Church and democracy
 the same, 221
 ward, 265

W

Wallace, W., 157
 Washington, Booker, 231
 Wealth, responsibility for,
 189
 Work, distasteful, 233
 Worker, message of Church
 to, 194
 Worcester, Elwood, 267
 World unrealized, 253
 Worship, essential, 241
 Wyclif, 149, 211

Date Due

12/21/39

BV

600

P222

48709

AUTHOR

Paradise, F.I.

TITLE

THE CHURCH AND THE INDIV.

DATE
LOANED

BORROWER'S NAME

12-6

Galtart

11-21-39

F. Serick

